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*The Theology of the Early Christian Church, exhibited in Quotations from the Writers of the first three Centuries, with Reflections. By JAMES BENNETT, D.D. London: Jackson & Walford. 1841. Pp. 463.*

It is evident that the study of the early christian writers is spreading, even amongst dissenters, and that some are beginning to feel the force of the evidence to be found in them, in support of the discipline and doctrine of the Church. This is the result in part of a feeling that the learning of the clergy gives them a real advantage ; in part of the darling principle of modern dissent, that inquiry should be free and unrestricted, and that every one should form his creed for himself. For amidst incalculable evil, this is one result, that some will take the liberty of seeing what the Church has to say for herself, and what side has the best support from christian antiquity. For after all the special pleading that can be brought to bear upon the subject, an ingenuous mind cannot fail to see that what is nearest to the foundation of the religion has the best chance of being true. The consequence has been already, not merely that such dubious converts as Mr. Isaac Taylor have chosen to range themselves under the banners of the Church, but that other more valuable converts have been made ; and amongst the most recent, one of their best scholars, a principal tutor in one of their colleges, has been so wrought upon by the force of overwhelming evidence, that upon mature conviction he has quitted an honourable office and respectable emolument, and sat down to live or starve, as he can, in one of the lowest and most laborious stations in the Church,—poor in this world, but rich in the possession of an upright mind and approving conscience, and certainty to rest his soul upon, rather than everchanging opinion. And thus we see that even the leading principle of dissent can work its own cure.

But this can be the case only where the mind is *really* candid and

unprejudiced, and seeks for truth with the intention of following it whithersoever it may lead; and seeks, likewise, in humility and without self-conceit. It is far otherwise where there is a host of evil prejudices, barring up access to truth; far otherwise where the mind is vain and self-conceited; far otherwise where the inquiry is entered into in an official and party spirit, with the view of seeing what can be said to hinder younger and inquiring minds from pursuing the track to which they are tending. And something of this sort, we are constrained to say, seems to be the case with the writer of the book whose title is to be found at the head of this article. He *speaks* indeed of the "simple honest course" by which the cause of *truth* is to be maintained and advanced; but we think it will appear, before we have done, that something or other has so perverted his mental vision, that he has not been able to *follow* it. He speaks of "the reflections which are interspersed" with his quotations from the early writers "as mere helps to the formation of just conclusions," which "may be adopted or rejected according to the degree of evidence they present:" and well it is that he says so; for these reflections are so contradictory to each other, that it would be impossible to follow them all. The only astonishing thing is, that any one should be found who could bring himself to *print* such contradictions.

But our readers shall judge for themselves. We will not garble his words, but give a lengthened extract from his account of St. Clement of Rome, (pp. 12—16,) which we doubt not will be so satisfactory, that we shall be excused if we do not repeat the infliction.

"The letter itself is not that of Clement, but of the whole church at Rome, though doubtless written by their pastor,—[Dr. Bennett, although he strenuously contends that all dissenting teachers 'are presbyter-bishops,' is very much afraid of the consequences of calling Clement a *bishop*.]—in answer to an epistle from the church at Corinth, brought by a deputation of its members, on account of a disturbance in which some pastors had been deposed. In calling this the epistle of Clement, therefore, we sacrifice strict accuracy to convenient popular usage; and when we pronounce it valuable, we refer to its historic worth, and its superiority to other writings of an early age. It is distinguished by that kind of simplicity which arises, from what may be called, in a good sense, an affected imitation of the inspired writings, which renders it utterly unlike the native classical style of the epistle to Diognetus."

Why may not the similarity have arisen more naturally from Clement having, by long association, acquired the same tone of thought and expression with some of the apostles, as well as from the circumstance that to both parties Greek was not the native language?

"Clement is a preacher rather than an epistolator; rambling over the whole Bible, on which he gives comments, usually pious, but sometimes foolish, and seldom very instructive."

What a passage is this! What a pleasant idea does it give one of dissenting *sermons*, of which of course Dr. Bennett must be a good judge! "Rambling over the whole Bible, usually pious, some-



times foolish, and seldom very instructive!" And what can be the tone of mind of a person who can read in the original an epistle, almost worthy to stand by the side of the inspired writings, and enter so little into its apostolical spirit, as to pen such a character of it?

"The worst consequence of this injudicious course is, that we are left to guess at the exact question in dispute, and to wish that we could give away the well-meant sermonizing declamation for a strict letter of business."

Surely Clement knew how to address himself to the persons he was writing to, rather better than a person who lives in a different country, age, and state of civilization. What need of explaining the business of the letter to persons who knew it before-hand? It was their *spirit* and *temper* which needed rectifying, and to that St. Clement addressed himself, and, as should seem from the result, very effectually. What folly then to complain that it has not qualities suitable to us, for whom it was not designed!

"Of its fifty-nine chapters, or short sections, some contain nothing but quotations from Scripture, which, however, are valuable as testimonies to the Divine writings, and proofs of the exclusive authority attached to them, as well as of their abundant and familiar use in the earliest churches of Christ. Clement appeals almost exclusively to the Old Testament, which he knew only in the Greek version called the Septuagint. He sometimes founds his arguments on words which have no prototype in the original, to say nothing of hints at apocryphal authority."

What then becomes of his assertion as to St. Clement's attaching "exclusive authority" to the present Scriptures, which is of course what the dissenting Doctor would contend for?

"He allegorizes so egregiously, that his arguments must often have fallen as pointless darts at the feet of those who had any superior knowledge of the word of God."

Is Dr. Bennett aware that some people of his school have said the same of St. Paul?

"His strange comments on the resurrection seem to be an unwise attempt to imitate an apostle. Because Paul had written the 15th chapter of the First Epistle to the Corinthians, Clement, though writing on a totally different question, *must do something in the same line*, [!!!] and thus has left on his letter a blot of folly, which will for ever sink the reputation of the apostolical fathers. He gravely adduces as a fact, the fable of the phoenix, to show that God has given in nature proofs of the resurrection of the body."

So that a mistake in a point of *natural history*, in which the whole age was mistaken, (as every age must be in some matters, till knowledge is perfect,) is to ruin the credit of a set of writers as witnesses to matters of *fact* which came under their own knowledge, and points of *doctrine* which they were constantly employed in teaching! What security can Dr. Bennett give, that if he had lived at the time, he would not have employed the self-same argument? And again, we

ask, does he not know that the very reasoning he uses has been employed by infidels "to sink the reputation" of the inspired writers?

"For this conceit, in which he is followed by other fathers, *who are sure to adopt the worst thoughts of their predecessors*, [surely the man is insane!] Clement runs the tremendous risk of sanctioning idolatry; for the phoenix comes to a heathen temple to deposit the bones of its progenitor; and the Egyptian priests are the mystagogues to calculate the times, [what have 'mystagogues' to do with the special office of calculating times?] and ascertain that it was exactly five hundred years since the prodigy last occurred."

Now supposing the facts to have been as the people of that age believed, what had St. Clement to do with any possible inferences persons might choose to draw from them? The oracles delivered in heathen temples were a much stronger argument for idolatry than this phoenix; but does any well-informed person think he is "running the tremendous risk of sanctioning idolatry," by stating his belief that prophecies, which were verified by the result, were really delivered in those temples?

"But when he is wise enough to speak of what he understands, his aim is so pure, that his spirit is excellent, and the tendency of his exhortation is to promote the peace and holiness and prosperity of the church."

That is, this poor, silly driveller, who is "sometimes foolish, and seldom very instructive;" whose "arguments fall as pointless darts at the feet of those who have any superior knowledge of the word of God;" who, "though writing on a different subject, must *do something in the line*" of St. Paul; he is to "promote the peace, the holiness and prosperity of the church."!!

"He, unlike Ignatius, keeps himself out of sight, assuming no priestly airs, [*i. e.* writing to a factious set of people, he does not defeat his object by asserting an authority which would only arouse their pride,] but claiming authority for the word of God alone, and exhibiting Christ as the Redeemer, example, and sovereign Lord. The fear of God ever before his eyes, and the love of the brethren burning in his breast, often raise him above his numerous disadvantages, and exert over the conscience of the reader an authority, which far superior learning, reason, or eloquence, could never rival."

Here is a spark of good feeling; but how is it reconcilable with what has gone before?

"The importance of this epistle, in various points of view, it would be difficult to overrate. This is the link of connexion between the inspired and uninspired writings of the christian church. [*viz.*, doing something in the line of St. Paul.] Here centers [*sic*] almost the whole of the real value of the testimony of the fathers, and the sincere lover of them should deposit this letter in his bosom as a jewel. [*i. e.* because it "will ever sink the reputation of the apostolical fathers."] For, if Clement was the first pastor [why not bishop?] of the church at Rome, and especially if he was the man eulogized by Paul, he the more clearly shows what was apostolical

but if he was the third in succession, then it is demonstrated, that, even so low down in the descending scale towards the divinely predicted apostasy, the christian church was still at antipodes from the hierarchy of modern times. This letter from the church at Rome shows that the body of the faithful lost their liberties, not merely by the ambition of pastors, but by popular turbulence; for Clement, though an humble man, fearlessly declares, that the presbyters whom the Corinthians had displaced, were made the innocent victims of three or four factious men. This naturally induced the more modest and devout Christians to yield to the pastors the sole government of the church, just as the peaceable members of society suffer the horrors of a bloody revolution to terminate in military despotism."

This is, of course, Dr. Bennett's theory to account for the prevalence of episcopacy. We need scarcely say that, as to the church at large, it is entirely gratuitous and destitute of foundation. In regard to that of Corinth, it would only account for the clergy being allowed to govern the laity, but not for one bishop being set up over the rest. And it goes not a single step towards accounting for the settled, universal, pre-eminence of one presbyter above the rest, and the stamping a permanent official character upon him distinct from ordinary presbyters.

"The epistle of Clement became the innocent occasion of hastening this consummation so much to be deplored. [This is mere assertion, without the slightest proof.] That it was publicly read in the churches, though *after* the inspired Scriptures, was a disgrace to the early Christians, [!] and leads us to regret that Clement ever wrote :"

*i. e.* a letter "whose tendency is to promote the peace and holiness and prosperity of the church," which "exerts over the conscience of the reader an authority which far superior learning, reason, or eloquence, could never rival," and which "every sincere lover of the fathers should deposit in his bosom as a jewel." Truly this is an admirable specimen of "well-meant sermonizing declamation!"

"He would have acted more wisely if he had sent the messengers back to their church with Paul's epistles written to themselves, [he does, as we shall see by and by, refer them to those very epistles, which there was no need of sending, because they had them already,] for his own makes no really valuable addition, [though in it 'centers almost the whole of the real value of the testimony of the fathers,' and 'it would be difficult to overrate the importance of this epistle in various points of view;'] and the reading of it gave a pernicious example of setting up the authority of the fathers as a rival to that of prophets and apostles. To this letter may be traced the mania for allegory, which at length Judaized or paganized the christian church."

Every person acquainted with the subject knows that this passion existed amongst both Jews and pagans anterior to Christianity, and poured into the church from the mass of converts from philosophical Judaism or paganism. In Clement we find scarcely more of it than in the sacred writers.

"The comparison Clement forms between the Jewish temple and the christian church; the Aaronic priesthood and the evangelical ministry; [here is the secret of Dr. Bennett's wish to lower Clement;] the abolished

sacrificial rites and our spiritual worship; though innocently, if not wisely intended, proved the box of Pandora. What was with him mere figure and illustration, was converted by his successors into argument and authority."

If Dr. Bennett means that Clement's epistle had any definite weight in setting up episcopacy universally, the assertion is contrary to evidence. Every thing shows that there was some universally acknowledged authority at the bottom of it.

"Still, however, too pure to be suffered to continue and repeat its testimony, this first and best document of the fathers, after being read in the churches, was consigned to oblivion, and has but recently returned to testify against the general corruption of our age."

Now, considering that Dr. Bennett regards episcopacy as one of the corruptions of the church, and thinks that this epistle is valuable as showing that in Clement's time "the christian church was still at antipodes from the hierarchy of modern times," it is rather remarkable that this carefully-neglected document should have been "brought to light" in this country by Patrick Young, librarian to that devoted upholder of episcopacy, King Charles the First, and, we believe, under the patronage of that arch-hierarchy, Archbishop Laud. How judicially blinded they must have been!

"Clement, the oldest known writer, never pretends to have seen the apostles, [why should he, when the Corinthians must have been fully aware of it?] nor tells us a word that was heard to drop from their lips; [Dr. Bennett has already told us that Clement scarcely quotes any *written* document of the apostles, and he was not very likely to quote what only rested upon memory;] but arguing from Scripture, just as we may, he exhorts the Corinthians to 'take up the epistle of the blessed Paul, written to them.' [He had been blaming Clement for not *sending* them copies of St. Paul's epistle.] Would that the fathers had confined themselves to such advice! for one inspired book is worth more than all their ponderous tomes."

But does Dr. Bennett pretend to understand the inspired books without help? And of all help, why should we throw away what can be gathered from those who lived nearer to apostolical times?

We trust there is none of our readers who will not admire the modesty, the consistency, the good taste, the deep wisdom, with which this account of Clement of Rome is drawn up. After this, no one can be surprised at his speaking of "vanity" as the great fault of Ignatius, characterising him as "a weak old man," likely to "prove an apostate instead of a martyr," "a vain prelate," "a child parading a new toy, of which he thinks he can never make enough." He says that "the rash expression, 'I am your expiation,' *περίψυχα*, however favourably interpreted, stands in singular contrast with the words of him who said, 'Was Paul crucified for you?'" It is however rather remarkable that St. Paul speaks of himself and the other apostles as "the *περίψυχα* of all things." 1 Cor. iv. 13. He rails at him for showing "eagerness for martyrdom," and therein "evincing no small conceit of the glory, if not the merit of the sacrifice, as the

price of heaven." God forgive the man whose hatred of "prelacy" could so far blind him, as to cause him to rise from the perusal of the writings and martyrdom of the blessed Ignatius with such feelings towards him!

Irenæus does not meet with much better treatment. He is "a wearisome writer," who "has said many strange things, and in a work so large, few good ones;" who "bewildered himself with his researches, and sometimes raises more dust than he lays;" who "gives many foolish reasons for believing wise doctrines."

The "morality" of Clement of Alexandria, "is like that of Socinian writers, a substitute for the merits of Christ;" and he "generally displays knowledge without wisdom, mortification without holiness, and zeal without truth." Dr. Bennett thinks "he may not have believed" one of his statements, "but thought it a good device to stop the mouths of the Gnostics."

Cyprian "might have been much better employed" than in his contests with Pope Stephen; and "no important use can be made of one who was so little of a theologian." The simple meaning of which is, that he gives the strongest possible testimony against schism of all kinds, and modern independency in particular.

Did our space allow, we might cull, in the richest abundance, flowers of equal elegance and beauty with those we have selected; but it is time to give some account of the book as a whole, and to expose some of its misstatements and false reasonings, especially on the subject of church government.

The volume comprises eight lectures and an appendix. The first lecture, viz., that from which we have already quoted, is on the "Sources of Information;" the succeeding ones severally on "the Scriptures and the Divine Nature;" "the Purposes and Works of God;" "the Church, its Officers and Worship;" "the Sacraments, and Christian Ethics;" "Death, Future State, Resurrection, the Millennium, and Antichrist;" "Causes of the peculiar Characteristics of early Theology;" and a concluding lecture against those who in our own times appeal to the authority of the fathers.

The least objectionable portions of these lectures are those on the Divine Nature, the Divinity of Christ, the Trinity, the Redemption of Christ, Election and Grace, Justification, and Infant Baptism; but even in these there is a larger mixture of misapprehension and slip-slop writing than we should have expected. For instance, he is apparently perplexed by the language of the fathers, where they speak of God the Son as being subordinate to God the Father, not understanding (what Bishop Pearson has so well shown) that there may be *subordination* without *inferiority* of nature. So, again, we are told that Irenæus, "by the Word and Wisdom, *seems* to mean the Son and Spirit;" whereas that father himself expressly *tells*\* us

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\* Adv. Hæreses, IV. vii. 4.

that he does mean this. He concludes his account of Christ's divinity with the following lucid and purpose-like sentence:—

"Of Dr. Priestley's Ebionites and Nazarenes, it is not necessary to speak, except to refer to the controversy between him and Horsey, [*sic*] which was too personal to yield the most valuable fruit."

On the subject of "election and predestination," Dr. Bennett's quotations, and many of his remarks, are really just and valuable, although possibly not in the sense in which he intended them. He says, very truly,

"That Christians spoke of themselves and their brethren as elect so freely and constantly, that the heathens knew it, and supposed the church deemed her converts not spontaneous, is manifest. Whether we call this the knowledge or error of the heathen, it proves both the practice of the ancient church, which gave rise to the one or the other, and the nonconformity of the ancients to many in the present day who speak (or rather do not speak) of election, so that the world would never learn from them that Christians are elect persons."

It is too true that a doctrine which the Church teaches in her Baptismal Service, and hints at in her Catechism, is too much, as Dr. Bennett says, "abandoned to those who are termed high Calvinists;" as though because there is a false doctrine on the subject, the true was to be eschewed, or not so much as sought for, or even used, where the Church leads us to use it. But it is quite uncertain what is Dr. Bennett's doctrine on the subject, as he gives us nothing but the vaguest hints.

But let us come to the Fourth Lecture, "Of the Church, its Officers and Worship," on which it may be supposed that the lecturer, being a teacher of a sect which has separated from the Church on the express ground of supposed corruption in its constitution and government, is more full and studied than on other subjects.

Dr. Bennett's object is first to show that there are only two ideas of a *church* to be found in the early fathers; viz. a congregation assembling in one place under one pastor, and the whole body of Christians; and, consequently, that the idea of a diocesan or national church is unsanctioned by primitive antiquity. Now supposing it were granted, that down to the middle of the third century the word *church* had only two meanings, what would it prove, but that a word had afterwards obtained a new meaning by change of circumstances? Of what consequence can it be, whether a diocese is called a diocese, a parish, or a church? or, whether the united churches of a nation be *called* a church or not? Does Dr. Bennett mean to say, that because the fathers used a word in only two senses, therefore it is wrong to use it in any other sense? If so, he will condemn St. Paul himself, who certainly used the word in a third sense in his Epistle to the Corinthians: for he addresses the epistle to "the *church* of Christ which is at Corinth;" and ch. xiv. 34, says, "Let your women keep silence in the *churches*." Here we find a plurality of churches in the one church of Corinth; so that unless Dr. Bennett



means to "set up the authority of the fathers as a rival to that of prophets and apostles," he must agree that *we may* use the word in more senses than two, whatever the fathers do. If he means to say, that because all separate congregations were called churches, therefore they were all independent of each other,—he may as well assert that because the charges of all bishops are now called dioceses, therefore they are all independent of each other. The two ideas have no connexion. They might be both true, but they have no connexion. We know that the several congregations of which St. Paul speaks at Corinth were not independent of each other, because he addresses them as one church; and so the congregations which, from the nature of the case, must have been in the one church of Jerusalem, could not have been independent of each other.

Ἐκκλησία, which we call *church*, means *assembly*, or *congregation*. Dr. Bennett has no scruple to take it from its literal meaning, and apply it to the whole body of christian people, who are in no *proper* sense an assembly or congregation, but only figuratively. Indeed, if St. Paul used it to signify all the congregations in the city of Corinth, considered as one body, what reason can be given why it may not be applied figuratively to all Christians in one country, bound together by certain rules? It was not so applied in the first ages, because, from the nature of the case, there were no such territorial unions; because, in fact, no *nation* had received Christianity. But in the dispute about Easter, we find collections of churches acting together, and exhibiting a habit of union,—as for instance, those of France, those of proconsular Asia; and in Cyprian's time matters had undergone so considerable a change, that we find him speaking of "the church of God in the province of Africa and Numidia."\*

He finds great fault with archbishop Wake, for translating τὴν ἐν Συρίᾳ ἐκκλησίαν "the church of Syria." It certainly is better to translate with strict correctness; but it is of no *practical* consequence in this case, for St. Ignatius distinctly calls himself "bishop of Syria;" and if there was a *bishop* of Syria, there is no reason why there should not be a *church* of Syria.† But so long as the mass of the population were heathens, it was certainly more natural to speak of the church *in* a place or country; and accordingly Bishop Pearson, and all our writers, point out that such was the case. Change of circumstances produces change of language. Under what category of primitive instruction does Dr. Bennett rank his "Lectures?" Or what primitive authority has he for his degree of D.D.? Such reasoning can only deceive.

In order to show that in the primitive ages, every church consisted of only one congregation, Dr. Bennett quotes passages of Ignatius, which in his rendering speaks of the Christians of Ephesus and Philadelphia as meeting together "in one place;" apparently quite

\* Epist. 71. s. 4. p. 214. "In provincia Africa et Numidia Ecclesiam Domini."

† Ad Roman. 2. Τὸν ἐπισκοπὸν Συρίας κατηξίωσεν ὁ Θεὸς εὐρεθῆναι.

unaware of the fact, which he may ascertain by consulting the biblical critics upon Acts ii. 1, and similar passages, that ἐν τῷ αὐτῷ is a phrase of ambiguous meaning, and that it signifies nothing more definite than our English word *together*. This we suppose is a specimen of his "literal translation" to maintain "the cause of truth." Any one who will examine the passages will see that, even taking them in this sense, they only prove that the churches of Ephesus and Philadelphia were not individually very numerous; and that the stress of the argument lies not in the duty of meeting *at the same place*, but of meeting in communion with the bishop.

What Dr. Bennett can mean by asserting that Clement wrote his letter from the church at Rome, "as from one assembly;" and that Justin Martyr, Minucius Felix, Tertullian, and Cyprian, all know of no more than one assembly at Rome; likewise that there was no more than one congregation at Antioch, down to the time of Paul of Samosata; or at Carthage in Cyprian's time; or at Alexandria in Origen's; we are at a loss to say, as in most cases he gives us no proof or reference: and when he does, it is to show on what slender foundation he builds his argument. For instance, he proves that there was only one assembly at Antioch, by the fact that Paul of Samosata "refused to resign the church's house, not houses, ἐκκλησίας οἶκον;" whereas this phrase is ambiguous, and was undoubtedly used to signify the bishop's residence, the property of the church. (See the second council of Toledo, can. i. quoted in Bingham, VIII. i. 4.) As then his proof fails, when he attempts it, whatever rests upon his bare assertion we deny. Supposing, however, it were so, it cannot avail the congregationalist divine, for there were undoubtedly more presbyters than one, both at Rome, and at several of the churches to which Ignatius wrote; and if at the same time there was only one congregation, that is contrary to the independent scheme, which divides the Christians of a town into as many congregations, or churches, as there are pastors, or presbyter-bishops, (see these Lectures, p. 207 :) so that what rational object he can have in contending for only one congregation in each church we cannot divine. If he had been merely contending that episcopacy had *no more* ground to stand upon than congregationalism, and, consequently, that either may be adopted without blame, his course would be more intelligible. But even then he would be wrong in separating from the church upon the mere matter of opinion that independency was more expedient. But that is not his view. He calls upon the members of his sect, to "pursue with redoubled zeal their high vocation, to restore the scriptural polity, which, while it continued in purity and vigour, promised to fill the world with 'the churches of the saints.'" We do not know what may be the working of this "scriptural polity" under Dr. Bennett's "pastorate," but we could tell a few things about it in a western county, which would go to show that it can be as bad even as dissenters depict a "corrupt establishment." Those who know dissenters well are satisfied that the whole tone of feeling amongst them is absolutely awful.

But Dr. Bennett not only condemns the *term*, "a national church;" he also contends that the *thing* is schismatical. We are perfectly willing to grant not only that a national church *may* be schismatical, but that our own church *has* in some instances acted schismatically. But that is no more than what Dr. Bennett must grant that many so called congregational churches have done; and how a national church is more schismatical than a "congregational union," we are at a loss to understand. It is curious that Dr. Bennett and the Romish Dr. Wiseman should both agree in denouncing national churches as "schismatical." How often extremes meet! Let Dr. Bennett show that a national church must *necessarily* exclude other churches from communion, and he will have done something to the purpose. To prove that they have *acted* schismatically, is only proving that a thing may be abused.

But it is time to pass from the church itself to its *officers*; of which Dr. Bennett contends there are only two orders, presbyters-bishops and deacons.

Respecting the second he asserts—that we have no intention to contravene—that they "were in the first instance appointed to serve tables, not only those where money was counted out to the poor, but that of the Lord's supper;" and we should be rejoiced to see the day when deacons should be *more* distinctly marked out from presbyters, by being more markedly employed in inferior offices, and by not being so uniformly raised to the priesthood. But when he goes on to add, "that the deacons soon became ecclesiastics, or teachers of religion, is a curious fact, that shows how quickly men contravene the designs of God;" we wonder that he has no suspicion that he is speaking any thing like blasphemy. The case of the *deacon Philip*, whose *teaching* was *expressly sanctioned by the Holy Ghost*, and whose *baptizing* was confirmed by two apostles, adding *the gift of the Holy Ghost* to his converts, one should have supposed might have given him some misgivings; but it is disposed of in this exquisite bit of slip-slop:

"But it is said, 'the first deacons preached.' [He forgets *baptized*.] The Acts show that any Christian who is able may preach. [How then can 'teachers of religion' mean 'ecclesiastics?'] And where is the harm of deacons becoming 'teachers of religion?'] And the fathers prove that this right was not at first denied."

The fathers prove that a layman of extraordinary qualifications was *sometimes requested by the bishop* to preach; but they say nothing of any *right* to preach inherent in laymen.

"Besides, the deacons are exhorted, by using their office well, to purchase to themselves a good degree, which is supposed to mean promotion to the ministry of the word, which the deacons frequently obtained."

That is, they obtained promotion to an office, which every layman had a right to exercise! What a promotion! But this is said to make things in *some* degree tally with congregational practice, which very seldom admits deacons to the "pastorate."

"It is not improbable that the first deacons, improved by their office, afterwards became pastors, or ministers of the word [which 'every christian who is able may preach,'] as we read of Philip the evangelist."

That of course in regard to him remains to be proved. For all that appears, he preached as a deacon; and not only preached, but baptized. This we find in Scripture, and it is confirmed by the practice of the early church. But it would not have suited the "independent" view, where the deacon is a mere layman, only permitted to preach occasionally instead of the pastor, and never, we believe, baptizing.

It is curious to see the extent of information, or the hardihood of assertion, betrayed in the following sentence. "The bishops early took from the deacons the administration of the ecclesiastical funds; and as these were at Rome immensely large, they at length created a pope."!! Every tyro in church history knows that the deacons were but the bishop's deputies in the administration of church funds, as they were of the apostles, and that the bishops in general were, *like the apostles*, the treasurers, and distributed the funds by the ministry of the deacons. Where then was the change, excepting that any particular bishop might abuse his trust, and some did? Again, every tyro knows that *so late as St. Jerome's time*, the deacons of Rome (who were then only seven in number) became so powerful, through having the administration of the church alms in their hands, that they bore a considerable resemblance to certain "lord deacons" we have heard of, and appeared to regard themselves as superior to the presbyters. Lastly, every tyro knows that the pope of Rome is nothing more than the lineal descendant of Linus, the first bishop, (appointed by St. Peter and St. Paul,) and that no time can be fixed on when any one of these bishops has been either more or less *created pope* than another.

We have done with *deacons*, and proceed to *presbyter-bishops*. Dr. Bennett takes a great deal of unnecessary pains to prove, (what even the most extreme "high-church" writers would have granted him at once,) that the *names* "presbyter" and "bishop" were at first applied indifferently to the same persons; and he argues thence most inconsequently, that *therefore* there were no presbyters or bishops (call them which you will) placed permanently above the rest, with powers (like those of Timothy and Titus) which *mere* presbyters did not possess. For that is the real question. What person is there, who, because St. John the apostle calls himself an *elder*, and some, such as Barnabas and Epaphroditus, were called *apostles*, concludes that therefore all elders had the same powers and functions as the twelve and St. Paul? Or to come to something nearer home, what sane person would contend, that, because the Queen's cabinet ministers are called *servants*, therefore they are on a par with her *household servants*? Or that they were originally nothing but household servants, and their present eminence a usurpation on their part? The very writers Dr. Bennett quotes to show what no one disputes, viz. Tertullian, and

Clement of Alexandria, to say nothing of Ignatius, distinctly recount the *three* orders of bishops, presbyters, and deacons.\* Could they have counted three orders, if they had not been three? What then becomes of the ambiguity of a name?

But Dr. Bennett relies greatly upon Clement of Rome, and his mention of only two orders in his first epistle to the Corinthians; it may be worth while, therefore, to go into this case more particularly, especially as it is the case most relied upon by those who contend that the distinction between the two superior orders of the ministry is unapostolical. Not that we can say any thing new upon the subject, but because it is the only part of the evidence which can present the least difficulty.

Now, in the first place, supposing it to have been the fact that there had been at *Corinth* no presbyter placed permanently above the rest, can a person acquainted with the Scriptures, and with St. Clement's epistle, suggest no reason why this arrangement had not yet been made in that particular place? Is there nothing in the spirit and temper of the Corinthians to account for it? Were they not a factious, quarrelsome, insubordinate set of people, even under the government of an apostle? Did it not require all his powers of persuasion, backed by irresistible miraculous powers of punishment, to obtain obedience from them? And although he did, in some degree, conquer this spirit, is it not evident from St. Clement's epistle that it had sprung up again, and was in full action when he wrote? Would it not be quite in keeping with their conduct, if the discovery of the lost history of Hegesippus should bring to light that these Corinthians, who had resisted an apostle in the plenitude of his power, and had expelled a number of presbyters in a body, had resisted the appointment of one chief? Or that a portion of the presbyters had been expelled for the very fact of siding with and upholding a bishop actually appointed, he being one of the banished presbyters? All this would be in perfect consistency with the epistle, and would account for Clement's introducing the *threefold* order of the Jewish priesthood, *with one chief*, to reconcile them to submission. Be that as it may, Clement's making the *names* of presbyter and bishop synonymous, no more proves that there was no one presbyter or bishop who had powers greater than any other, than the similar use of words by his namesake of Alexandria. He, we are aware, sometimes mentions only two orders; but in *his* case we *know* that it proves no such thing, because (as we have shown) he more than once mentions bishops and presbyters as distinct from each

\* Tertull. *de Baptismo*, 17. Dandi quidem (sc. baptismum) habet jus summus sacerdos, qui est episcopus: dehinc presbyteri et diaconi. *De fuga in persecutione*, 11. Sed quam ipsi auctores, id est, ipsi diaconi, presbyteri et episcopi fugiunt, quomodo laicus intelligere poterit, &c. Clem. Alex. *Pædag.* iii. 12. s. 97. Μὴλαὶ δὲ δεῖται ὑποθῆναι εἰς πρόσωπα ἐκλεκτὰ διατείνουσαι ἐγγεγραφαὶ ταῖς βίβλοις ταῖς αὐλαῖς, αἱ μὲν πρεσβυτέρους, αἱ δὲ ἐπισκόπους, αἱ δὲ διακόνους, ἅλλαι χήραις. Strom. vi. 13, s. 107. Ἐπεὶ καὶ αἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν προκοπαὶ ἐπισκόπων, πρεσβυτέρων, διακόνων, μὴμῆματα οἷμαι ἀγγελικῆς δόξης κατέλινε τῆς οἰκονομίας τυγχάνουσιν.

other, equally with presbyters and deacons. Now if the mention of two orders *only*, in some passages of Clement of Alexandria, does not prove that he recognised only two orders, no more can it in Clement of Rome; so that the argument attempted to be drawn from him falls to the ground. And his introduction of the analogy of the Jewish priesthood is so evident a *hint* of the threefold order of the christian ministry, that Dr. Bennett thinks it a reproach to Clement to have introduced such an analogy. This, indeed, shows that he feels the force of the argument, whilst he refuses to be governed by it.

It is curious to see how he gets over the clear and overwhelming testimony of Ignatius. At one time he speaks of him as that "vain prelate, parading a new toy;" at another, he will have the epistles which pass under his name to be interpolated when they speak of the *three* orders; but he cannot trust himself to either hypothesis, and so he writes, in a see-saw way, sometimes on one theory, sometimes on the other. We need not tell our readers that *we* have not to vindicate the genuineness of the present epistles of St. Ignatius: that has been done long ago by Archbishop Usher and Bishop Pearson. But it may be as well to give the heads of the argument in proof of their genuineness.

We have, then, two sets of epistles, one much longer than the other, and containing more epistles. The shorter copies correspond *in number* with those known in the time of Eusebius, and they contain *the same text* as that quoted by ancient authors; and the longer are evidently built upon them, only paraphrased and added to. Now, would not any fair-minded person say, upon the face of the matter, —when we have two sets of letters, one a paraphrase of the other, with the addition of some other letters, and when the shorter correspond in number and in readings with those most anciently known,—that these are the genuine and original epistles? If a person calls them in question, should we not say that he must have some end to serve?

But Dr. Bennett objects to the style, so different from that of St. Clement of Rome, so pompous in parts, as we think, and inflated; so different again from that of Polycarp. To our mind, this so much the more clearly proves the genuineness of the epistles; for to what countries did Clement, Polycarp, and Ignatius respectively belong? Is not the name of Clement Roman, of Polycarp Greek, and of Ignatius neither, but probably Syrian? Do we not find them settled respectively in a Roman, Greek, and Syrian church? Is it not notorious that the style of the East is generally inflated, according to our ideas? Are we to expect that religion is to annihilate such distinctions? Is it not the distinction of the inspired writings, that their style, although differing in different writers, is more chastened than that of any others of their age? To us, then, the apparently turgid and untranslatable style is one of the proofs of the genuineness of the epistles.

The other objection of Dr. Bennett, that Ignatius appears, when speaking of episcopacy, to be like a child, parading a new toy,



cannot of course stand with the previous fancy, that the strong language about episcopacy has been introduced by interpolation; for if it was interpolation, it would bring the writing down to a time when even Dr. Bennett would be obliged to grant that episcopacy was not new. If, on the contrary, it was written by Ignatius, we have at least the testimony of a contemporary of the apostles to the general prevalence of episcopacy in Asia Minor at that time. And that is all we actually *want* his testimony for. Let Ignatius be ever so vain and foolish (which, however, we by no means grant), his language is at least competent evidence of matter of fact. We do not find him *instituting* episcopacy, but *speaking of it as already established*, and in action, although not willingly submitted to, as it never has been, by factious men. It is useless to try to get rid of the fact by blaming the tone of the writer's language. There it stands, and has to be accounted for. It is no great matter whether dioceses existed then or not. There might be no occasion for them; but the *three* orders existed over a considerable tract of country, fresh from the residence and superintendence of St. John and St. Philip; and the single bishop had presbyters and deacons under him. We have store of other facts of the same description, to apply to other parts of the world. But first let Dr. Bennett account for this *fact* upon the principles of independency, or upon any other principle than that of the Church, that the three orders were appointed by the apostles, and he will have done something to the purpose. But to play fast and loose with evidence, and shuffle off inconvenient testimony, in the way which he has done, is nothing short of discreditable, and can never serve his cause with those who know any thing of the matter.

We doubt whether our readers will not think that we have bestowed unnecessary space upon Dr. Bennett and his Lectures; but we know in what way dissenters are apt to puff off their books as unanswerable (even if they contain nothing but the stalest arguments, ten times before refuted), if no notice is taken of them by churchmen. We know, too, that there is no probability that any independent author will take the trouble to dissect such a book, for his labour would be remunerated in no quarter; not by churchmen, because few of them would have read the "Lectures;" not by dissenters, for the greater part of them would not buy a book in opposition to themselves. We thought it proper, therefore, to give such a notice of them, as should suffice to show our readers that the judgment of the writer was worthless, and his arguments no better, and to be appealed to as showing it sufficiently. We trust we have succeeded.

There are abundance of other points we might have taken up (as, for instance, the apostolical succession and the use of the fathers), for the book abounds everywhere with error, contradiction, and loose, aimless remarks, mixed up, it is true, with facts and true doctrines; but so incorrectly treating them, as to make them worthless, or worse than worthless. And this is the sort of rubbish which is to stand to dissenters in the place of the "Boyle," the "Warburton," and the

"Bampton" Lectures, in the National Church ! and in upholding the delivery and publication of which, "the liberal and opulent friends of evangelical and congregational nonconformity," are called upon to "evinced, by their generous support, the sincerity of their attachment to the great principles of their christian profession !"

Our chief fear, however, is that our friends, with the right feeling which we trust always animates them, will think that our language is unnecessarily harsh towards Dr. Bennett. It certainly was not meant to be so. We opened his book with the resolution to give his arguments fair and candid attention, and to reply to them calmly ; not doubting that we should be able to detect error, but still expecting a fair and scholar-like way of stating things. But we had not proceeded far before the absurdity of the mistakes and the perpetual self-contradictions fairly compelled us to lay down the book and laugh outright. The only course then appeared to be to expose the book without scruple, but still without virulence. We know nothing of Dr. Bennett *personally*, and but for his book, should not have known of his existence ; we only know him as a writer, who, with a considerable mass of facts, ill-digested and distorted in his brain, has undertaken the task of instructing others, when he stands in great need of instruction himself ; for he would evidently be much benefited by a less confined range of reading, and still more by time and patience to digest what he reads, and a single-minded pursuit of truth, without reference to party. This, perhaps, is quite as much the fault of his position as of himself personally. We repeat, then, that we are in perfect charity with the individual ; but his book had no claims at our hands. All the harm we wish him is, that he may escape from the mill-horse round and illiberal feelings of a sectarian partizan, and learn to look at things like a liberal-minded scholar and fair-judging man. He would then find that there are writers of the Church of England and of the Romish Church, aye, and Fathers too, who would disabuse him of many an error, and bring him to clear, consistent views ; and if this could be, and he is an honest man, we doubt not of the result.

So far, however, it is satisfactory to find that the dissenters are going to the Fathers, and reading them for themselves. Men full of irrational and uncatholic prejudice, and who, whilst residing within reach of magnificent libraries, do not even avail themselves of the helps which such collections afford, may not be able to derive much benefit from them ; but we cannot avoid hoping and believing that there are amongst dissenters men of another spirit, who will search with more unbiassed minds, and will not refuse those aids in their search which the divines of the Church can render them ; and we doubt not that such an investigation will convince them that catholic consent is of more weight than modern opinion, and the judgment even of the "vain, weak, and impious" Ignatius more to be regarded in some things than that of the strong-minded, and consistent, and reverent Congregational Lecturer.

*The English Hexapla, exhibiting the six important English Translations of the New Testament Scriptures, Wiclif, Tyndale, Cranmer, the Genevan, Anglo-Rhemish, and Authorized, the original Greek Text after Scholz, with the various Readings of the Textus Receptus and the principal Constantinopolitan and Alexandrine Manuscripts, and a complete Collation of Scholz's Text with Griesbach's Edition of 1805, preceded by an Historical Account of the English Translations.* London: Bagster & Sons. 1841.

WE are not surprised at the success which has already attended the circulation of this very handsome volume. The beauty of its Greek typography, recalling to our minds the best days of printing, has had no slight share in contributing to this success; but there are other causes which have led to its so frequently adorning the table or the study of the man of taste and the antiquarian. It is only necessary to open the book to see what these causes are. On the top of each page, in large and beautiful characters, appears the Greek text of Scholz, the rival of the immortal Griesbach, and ranged in six parallel columns below, are the six English versions which have been most in repute for the last four centuries. The first in order, as being the earliest translation, although the latest printed, is that of Wiclif, bearing the date of 1380, (which was printed for the first time in 1731,) and the others following the order in which they were printed, bearing the respective dates of 1534, 1539, 1557, 1582, and 1611. These are Tyndale's, Cranmer's, or the Great Bible, the Geneva, the Rhemish or Roman Catholic version, and the present Authorized translation. We shall speak of these in order.

The reprint of Scholz, now for the first time issuing from an English press, naturally leads us to take a brief view of the history of the text of the New Testament.

The first published edition was that of the celebrated Erasmus, which issued from the press of Basle, in 1516, in folio. The manuscripts used by Erasmus appear to have been few, and not very ancient; but his text has formed the basis of that which has been commonly received since the days of Elzevir, and his manuscripts were partly of the Constantinopolitan and partly of the Western recension.\* His single manuscript of the Apocalypse was ancient, but mutilated, and he filled up the chasms with translations made by himself from the Vulgate. These he corrected, in his fourth edition, from the Complutensian.

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\* Of the four manuscripts used by Erasmus, one of the tenth century contained the whole New Testament except the Apocalypse. In this MS. the Gospels were of the Alexandrine, and the Acts and Epistles of the Constantinopolitan recensions; in another, of the fifteenth century, the Gospels were of the Constantinopolitan recension. He had no manuscript of a date more ancient than the tenth century.

We shall briefly trace from this period the history of the text from Erasmus to Scholz, the editor of the text before us, which is chiefly derived from manuscripts of the last eight centuries. Of the history of this text the editor has given us no account, having confined his observations to the English versions.

The publication of Erasmus's text was followed by that of the Complutensian edition in the beautiful folio Polyglott Bible, printed at Complutum, or Alcala, at the munificent cost of Cardinal Ximenes, in 1514, but not published before the year 1522. We are not acquainted with the manuscripts upon which this edition was founded, but if the story be correct of their having been disposed of to a rocket maker, the world has probably been no great loser by the transaction, as they appear to have been selected rather for their beauty than their antiquity. They were no doubt modern, and of the Western recension. Their existence, however, would have determined one point, in which the honesty of the editors is open to great suspicion; viz.—whether they had any Greek authority for the celebrated clause 1 John v. 7, respecting the heavenly witnesses, and which it is most probable they themselves translated from the Latin, and from one of their own incorrect manuscripts of the same, which omits the final clause of the eighth verse, and which they, on the authority of Thomas of Aquin, charge the Arians with forging in order to neutralize the argument in favour of the unity of essence of the persons of the blessed Trinity, derived from the final clause of the supposed seventh verse. But as we shall have an opportunity of reverting to this subject, we shall at once proceed with our account of the editions of the Greek Testament.

The edition of Elzevir, printed in 1624, was little more than a reprint of Beza's edition of 1565, which was chiefly derived from the beautiful and justly celebrated folio edition printed by Robert Stephens, in 1550. Stephens's was a mixed text, founded partly on Erasmus's, and partly on the Complutensian, with the aid of a few manuscripts not previously made use of. The paper and typography of this edition have never been surpassed for beauty; but it does not deserve the name of a critical edition. Our Authorized version was made from Beza's text.

The first person who collected an apparatus for forming a critical edition of the text was Dr. Mill of Oxford, who did not, however, attempt to form a new text, but republished the third edition of Stephens. His collection of various readings was so great, that some persons ignorantly accused him of an attempt to undermine the authority of the sacred volume. Bengel, in 1734, published his edition of the New Testament at Tubingen. This was the first attempt to amend the received text. But such was the superstitious attachment entertained at this time for a printed text, that Bengel himself laid it down as a rule not to alter or introduce a word which had not been already printed. Although the common text was prepared from a few comparatively modern and random materials, intermixed

with arbitrary and questionable insertions, it soon acquired such a degree of sanctity as to be regarded as infallible, and any attempt to alter it was looked upon as almost sacrilegious. Bengel, however, did not in every instance adhere to his rule, having introduced into the Apocalypse some alterations derived from manuscript authority.

Bengel was followed by the illustrious Wetstein in 1757. He also followed the received text, but noted such omissions and alterations as he approved of. He first gave names to the various manuscripts, designating uncial manuscripts by capital letters. He was a man of unwearied energy, and never suffered himself to be biassed in his judgment by his religious opinions, which were Unitarian. He added largely to the collection of texts, which had been already prepared with such amazing industry by Dr. Mill. We shall not stop to recount the various labours in the same department of Matthæi, Alter and Birch, the latter of whom collated some of the most valuable manuscripts, including B, or the celebrated uncial manuscript in the Vatican, which contains, except in the Gospel of St. Matthew, the text of Alexandria.

But the person who first made a practical use of these materials, and who actively devoted his unmatched talents to the construction of a pure text of the New Testament, was the celebrated J. J. Griesbach, of whom it is sufficient to say, in the words of Bishop Marsh, that "his scrupulous integrity, as a man and a scholar, is sufficient guarantee for the honest application of them;" that "his diligence was unremitted, his erudition was profound, his caution was extreme, and his judgment was directed by a sole regard to the evidence before him;"\* and as the question is now narrowed by an approach to the rival system of Scholz, it will be necessary, in order to form a correct judgment on this subject, to give a more extended view of Griesbach's system, which that of Scholz is designed to supersede.

To Griesbach we are indebted for the classification of manuscripts into Recensions, or Families, the idea of which was first suggested by Bengel, and approved by Semler. In the middle of the third century, the text seems to have been uncertain and arbitrary. About this period, critical labours appear to have been applied, in different countries, to its correction. From the period of the third century, Griesbach distinguishes three principal families, or editions as we should now call them; viz. the Asiatic or Constantinopolitan, the African or Alexandrian, and the European or Western. These have been, upon very solid grounds, reduced by Scholz to two—the Asiatic and the African. He considers the European to be but a subdivision of the African.

The grand problem is to ascertain the most accurate text, or that text which was contained in the autographs of the sacred writers. These original writings, and doubtless the oldest copies of them, existed in Asia. After the fifth century the Asiatic recension became

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\* Lecture vi.

the source of the text commonly received in the Eastern church. But the copies were, notwithstanding, far from being so pure as the transcripts found in Alexandria, these having been corrected by the critical labours of Origen and other eminent scholars. It is to these very critical labours that Scholz ascribes the corruptions of the African text, to which he prefers the Asiatic, as being in his opinion faithfully transcribed without any attempt at critical alteration, and as presenting on this account a genuine and faithful transcript of the autographs of the apostles. Griesbach, however, had made similar charges against the transcribers of Asiatic manuscripts, whom he accuses of altering the text without exhibiting that judgment which the African transcribers brought to the subject. Neither was the number of copies transcribed nearly as great as in Greece and Asia; the most ancient manuscripts were most highly prized, and consequently the same liberties of alteration in the text were not taken here as in Asia, where the transcribers laboured to render the Greek text as pure as possible, especially in such passages as seemed to them to savour of Hebrew phraseology. Griesbach, therefore, conceives that the most ancient readings may be restored from the text of the Alexandrian fathers, or even of Origen alone. The ancient Latin version, (which was made in the first and second centuries,) may be referred to this class. Jerome, in his edition of the Latin version, made use of very ancient Palestine manuscripts, which were closely allied to the African recension. The uncial manuscripts B, C, L, in the Gospels, and A, B, C, in the Epistles, contain this text, a text remarkable for its grammatical purity.

Such was Griesbach's theory, and well and faithfully did he apply the greater part of his valuable life to reduce his system to practice, in his admirable edition of the New Testament, which presents to the reader at a glance, not only all the variations from the received printed text, but the evidences on which every single alteration was made, and which enable the reader to test and correct the learned editor himself, whenever he has introduced a reading at variance with the principles which he has laid down, as it has been shown that he has done in more than one instance, by the learned Dr. Lawrence, and others.

The system as well as the text of Griesbach, has been that generally adopted, with some few modifications, by subsequent editors. It remained for the distinguished editor of the text before us to give the first critical edition of the Asiatic, or Constantinopolitan text, in which, while he duly appreciates the labour and skill of Griesbach, and adopts his celebrated edition as the model of his own, making use of all his materials, he labours to supersede Griesbach's Alexandrian text, and to substitute in its room the Constantinopolitan, or Asiatic.

Dr. John Martin Scholz is a priest of the church of Rome, and one of the distinguished professors belonging to that communion in the University of Bonn, on the Rhine. Without ascribing to him the patience, the acumen, or even the coolness in discrimination for



which Griesbach was so justly celebrated, it is only common justice to say that Dr. Scholz has applied himself with laborious and indefatigable industry to the work which he has undertaken. While Griesbach generally made use of the labours of Mill, Wetstein, Matthæi, Birch, and others, it was part of Dr. Scholz's labour to visit the libraries which contained the most rare manuscripts of the New Testament in various parts of the world, and there collate them himself. He visited, with this view, Paris, Vienna, Landshut, Munich, Berlin, Treves, London, Geneva, Turin, Florence, Venice, Parma, Rome, Naples, Jerusalem, St. Saba, and the Isle of Patmos. And the result of his labours has been the critical edition of the text, of which Mr. Bagster has presented a transcript, without, however, those critical materials, and references to the various authorities, which constitute the principal value of Scholz's edition.

Notwithstanding the value which we justly ascribe to Scholz's indefatigable industry, it does not appear that much has been added to those materials which Griesbach had already collected. Great as the labour has been which this eminent critic has undertaken, the additional materials to which he has had access appear to have been but scanty. This will be evident to any one who compares the two editions; for there is very little indeed to be found in Scholz which we had not already in the more original work of his precursor. The only part of the work which can be considered as new is his text, and this, no doubt, is the most important in its consideration to the Biblical scholar and the critic. The text then before us, is that of the Constantinopolitan or Asiatic recension, which Dr. Scholz prefers to the Alexandrian or Western, on grounds which we have already referred to. These, however, we shall more fully recapitulate.

Dr. Scholz recognises, after Bengel, only two recensions—the Asiatic and the African. The Western, or European recension, he includes in the latter, with which it has evidently a close alliance. The Asiatic he conceives to contain a faithful transcript of the autographs of the apostles and evangelists; and could he prove this point, the question as to superiority would be settled at once. But this is not quite so easy a matter; and although Scholz labours hard to prove this most important fact, we confess that the mystery requires some further elucidation before it can command our unqualified assent. Dr. Scholz acquaints us that, after the first autographs were lost or worn out, the numerous copyists who were engaged in multiplying manuscripts of them, did not imitate the audacity of the Alexandrian grammarians. Such audacity the Doctor conceives to be improbable, if the question related to profane authors; and utterly incredible as regards the New Testament. He assures us that the venerable bishops of Greece and Asia laboured to preserve the text pure and unmolested, whence it remained unaltered until the times of Constantine and Constans. Such is Scholz's primary reason (and an excellent one it is if founded on good evidence), for preferring the Asiatic recension.

Dr. Scholz further appeals to six Palestine manuscripts, to prove its agreement with the text of that country, as well as to the two Syrian versions—the Peschito and the Philoxenian—both executed in Palestine. To this class he also refers the Gothic, Georgian, and Slavonic versions, and the quotations of the Greek, Asiatic, and Syrian ecclesiastical writers. The text of this recension he maintains to have been equally fixed with the canon of the New Testament in the fourth century; any alteration, he conceives, must have taken place before this period, and such alteration he ascribes, as we have said, to the learned grammarians of Alexandria. This pure Asiatic text, found in the manuscripts destined for liturgical use, and made principally in Constantinople, under the eyes of the superiors, from the fifth to the middle of the fifteenth century, is what Dr. Scholz has, with praiseworthy diligence, endeavoured to restore to something like apostolic purity.

The corruptions of the Alexandrian text, Dr. Scholz believes, commenced in the very first, most of them, he thinks, were made in the two first, centuries. As a proof of this, he adduces the most ancient muniments which we possess—the Vatican, the Alexandrine, and the Ephrem codices—which, though transcribed in the fifth or sixth centuries, are copies of more ancient exemplars, exhibiting Egyptian tamperings with the text. The Coptic and Latin versions also, in his estimate, afford evidences of these corruptions, inasmuch as they agree with the text of Alexandria; as do also the quotations of the ecclesiastical writers, Clement, Origen, and Dionysius. Jerome, he says, made use of manuscripts of both families. The text of Alexandria was thus diffused in the West, in Greek manuscripts and Latin versions, and is that constantly used by the Italian and African fathers, as well as in the early Gallican church.

Dr. Scholz also considers the remarkable and scrupulously exact uniformity of the Asiatic manuscripts as almost a proof of the legitimacy of this text, which he contrasts with the peculiar discrepancies and variations of the Egyptian exemplars. The manuscripts of the Alexandrian text confessedly exceed all others in antiquity; but notwithstanding this, Dr. Scholz appeals for the superiority of the Alexandrian text to Dr. Griesbach himself; for although in the estimation of that cautious critic the authority of a few manuscripts of the Alexandrian class outweighed that of a multitude of the Constantinopolitan, he never adopted a reading from this class of manuscripts into the text, unless it was confirmed by a variety of collateral testimony,—another instance of the unshaken impartiality of that critic, who would not allow his predilections to interfere with the solemn and sacred task which he had undertaken. Scholz's notes are taken verbatim from Griesbach, with which he has intermixed his own additions.

Mr. Bagster has enriched his work with a tabular list of the variations between the printed texts of Scholz and Griesbach, as well as a reference to the passages in which the printed received text, including

both Elzevir's and Beza's, differs from both. The number of variations between Scholz and Griesbach is four hundred and thirty-four; the number of passages in which the received text agrees with Scholz and differs from Griesbach, is one hundred and seventy-six; and that of those in which the received text agrees with that of Griesbach, is two hundred and eleven. Upon the whole, therefore, the "Textus Receptus," (from which our Authorized version is taken,) is more conformable to Griesbach than it is to Scholz. But the resemblance is much stronger in the Epistles and Apocalypse than it is in the Gospels, where the text harmonizes more with Scholz. This arises from the fact, that the first editors of the New Testament used for the Gospels and Acts manuscripts of the Asiatic, and for the rest of the New Testament manuscripts of the Alexandrine recension. This took place, however, more by accident than design.

Some of our readers may, perhaps, be under the impression that these four hundred and thirty-four variations between the rival texts may be of great consequence, as affecting points of real importance. Quite the contrary. In nearly all important matters, the two texts harmonize. The discrepancies are seldom even verbal. They often consist in a different orthography, such as Γεθσημανει for Γεθσημανη; or of appellation, as Cephas for Peter; frequently of transposition merely. There are not half a dozen that affect either a matter of fact, or a point of doctrine. It may appear to some that much labour has been thus thrown away, in the preparation of such editions, and the collection of materials for such a purpose. But the slightest consideration will serve to dissipate a delusion of this kind. But for labours of this kind, we should not have been certain of the correctness of a single phrase in the written word, nor should we be now in possession of the invaluable treasure of the sacred records. And if no expense or labour is considered too much to procure an accurate edition of a profane author, how much more should we appreciate the pious labours of the sacred critic, who devotes his whole mind to ascertaining, and giving to the world, a pure text of the records of our salvation, where every word and every letter is of inestimable importance. Not that we are such worshippers of the mere letter of Scripture, as to consider our faith endangered by every variety which may occur even in matters of vital importance. Our faith in the blessed Trinity, for instance, is not shaken by the consideration whether an *omicron* (O) or a *theta* (Θ) formed the first letter of a contraction in the Alexandrine manuscript now in the British Museum.\* We do not here wish to be misunderstood. We do not mean to deny the vital importance of a word, or of a letter, in what regards the salvation of man and the cause of eternal truth. But we mean to say, that the Catholic Christian has a security for his faith which

\* 1 Tim. iii. 16. 'OΞ or ΘΞ, δs or Θεds. Griesbach gives the preference to the former reading; Scholz to the latter. Some officious orthodox scribe has rendered the reading in this manuscript still more doubtful, by retracing the line across the Θ; that is, if the line ever existed.

cannot be shaken by the transposition or loss of a letter, a word, a clause, or of whole books of the sacred volume. We do not forget that our holy religion was taught and believed for years before a word of the New Testament existed:—that it was written for the instruction of individuals and of churches which had already been taught the christian faith by those who had received it from Christ himself, and that this teaching, rather than the sacred volume, was the foundation of their faith. When the world, with this sacred volume in their hands, was divided into many contending factions, each interpreting it in his own way, the doctrines which had been taught by the apostles were collected from Scripture and from the teaching of the apostles, then fresh in the minds of men, and embodied in those creeds which we now receive on their authority as containing divine and apostolic truths; and thus believing that, in addition to the letter of Scripture, or the written word, there is a living testimony in the Church of God to all Catholic truth, we are not at all alarmed at the change of a word, or the loss of any portion of the sacred volume which we might have once mistakenly revered as part of the written word. Thus, whether we read with Griesbach, in 1 Tim. iii. 16,  $\delta\epsilon$ ; or with Scholz,  $\Theta\epsilon\delta\varsigma$ ; or with the Latin Vulgate *quod*; this does not in the least shake our faith in the doctrine of the true and proper deity of our Lord, as taught by the voice of the universal church.

There seems to us, indeed, to have been a good deal of tampering by the orthodox, as well as by heretics, with some of the most remarkable texts relating to this very subject. To say nothing of the text just alluded to, which appears to have been tampered with more than once, even by some pious hand—or, of the other remarkable text in Acts xx. 28, where Griesbach, with the Alexandrine recension, reads *Ἐκκλησίαν τοῦ κυρίου*, and Scholz with the Constantinopolitan, *Ἐκκλησίαν τοῦ Θεοῦ*, if we had been superstitiously attached, as some have been, to a corrupt printed text, or to a particular manuscript, or set of manuscripts, of the Vulgate, or even to what we might have considered a pure Greek manuscript, how staggered we should be at Scholz's omission of the celebrated text, 1 John v. 7, the text of the heavenly witnesses! But we have not so learned our faith. We believe that the church of the living God is the depositary and the keeper of divine truth. Although all its temples be destroyed, and all its material records should be lost, its faith will not fail. It is founded on an immoveable rock, and the gates of hell will never prevail against it.

And here we shall make a passing observation on the fate of this remarkable clause. It found no place in the *Editio Princeps*—the first printed edition of the Greek Testament, the edition of Erasmus, although, to appease the clamours of the divines of his church, he inserted it in his third edition. With anxious and eager curiosity we turned to the place which this clause ought to occupy in the last critical edition, that of Scholz, himself a divine of the Church of

Rome. The clause was not there! We had been just reading Dr. Wiseman's able treatise in vindication of the genuineness of this clause, as it exists in the printed editions of the "authentic" Vulgate,\* which most Roman-catholic divines place above any existing Greek text, and we confess that we scarcely expected to see the clause so unceremoniously treated by a faithful son of the Roman see. But anxious to know whether Scholz, more honest than the Complutensian editors, merely rejected it from his *Greek* text, as not having found it in the manuscripts of his favourite recension, we turned to his note, and there found that he had indignantly rejected the clause as having never come from the pen of the apostle John, but been a direct interpolation. Thus, after three centuries, Erasmus has been vindicated, and this celebrated and much contested clause has disappeared from the sacred volume. *Requiescat in pace.*†

We now come to consider the value of the English translations which enrich Mr. Bagster's volume, and which have led to its being called the Hexapla.

The first printed translation of the Bible appeared in Germany, and in the language of that country. This was nearly a century before the Bible was printed in England. It must in candour be admitted that, notwithstanding the difficulties which have been thrown by the Church of Rome in the way of the general and indiscriminate circulation of the sacred volume, it was from members of that church that the first translations of the Bible emanated, as well as the first editions of the original Hebrew and Greek. The first German Bible appeared in the year 1466; a Spanish translation appeared in 1478, and an Italian in 1471. The first edition of the English New Testament did not appear before the year 1526, and even this was not printed in England. But although we had not the honour of being among the first nations which printed the Bible, we have had manuscript translations from a very early period. We have had the Gospels in our vernacular tongue from the seventh century. In the beginning of the eighth, the venerable Bede translated the entire Bible.

At the close of the thirteenth century it was again translated, but we know not the name of the pious individual who completed this difficult task. About a century later, Wiclif's translation, which bears the date 1380, and which occupied in the first column in the volume before us, appeared.

But as all these early translations were made from the Latin Vulgate, it may be useful to consider for a moment the nature of this

\* We say, *printed editions*, for the oldest manuscripts of the Vulgate know nothing of this clause.

† There are many other passages of minor importance in which Scholz agrees with Griesbach, such as the omission of the doxology in the Lord's Prayer, and the omission of the final clause in the Lord's Prayer, as given by St. Luke. There are many others, and those some of the most controverted, in which Scholz agrees with Elzevir's edition, or the received text, such as 1 Tim. iii. 16; Acts xx. 28, &c.

work. There were many Latin translations as early as the second century; but their variations were such, that the celebrated Jerome, the translator of the Old Testament from the Hebrew, undertook to revise them, and publish a corrected version by a comparison with Greek manuscripts. This being at the close of the fourth century, and it being probable that Jerome, who was a sound critic, procured very ancient manuscripts for this important task, we might be assured that if we were in possession of Jerome's original work, it would, although a translation, be of more value than probably any existing manuscript, as he translated from manuscripts centuries older than any now extant. But the manuscripts of the Vulgate which have come down to us are far from being authentic. The present Vulgate has been properly shown to be a mixed text, consisting partly of Jerome's revision, partly of an admixture with the earlier Latin translations. Even this mixed version has been corrupted in its transmission by various readings. We do not know what manuscripts were used in forming the present printed Vulgate; although we have no doubt that it was honestly collated, and that it may be in general relied on. A critical edition of the Latin Vulgate, with a collection of various readings on the model of Griesbach's Greek Testament, is, however, at present a desideratum, and the materials for it are abundant. It would probably, however, exceed the powers of any individual. Even our own happy islands afford a large stock of materials for so valuable and important a task. Few manuscripts of the entire New Testament are known to exist which are more ancient than the close of the eighth century. There is one in Ireland—the Codex Armachanus—which bears the date of the early part of the seventh.\* There are also manuscripts of the four Gospels of the Latin version, which appear to be of as ancient a date as the fifth century. One of these, which has been lately discovered, has been supposed, by a judicious antiquary,† to be the identical book of the Gospels brought into Ireland by St. Patrick or Palladius, whom he considers to be the same person on no improbable grounds. This manuscript, in some phrases, agrees with Jerome's Vulgate, in others, with the old Italian; only a few pages have been collated. It is now the property of the University of Dublin.

Wiclif's manuscript is translated immediately from the Vulgate; and it is the opinion of Mr. Bagster's editor, that it would have been impossible to have procured a copy of the Greek at this time, as it was not until the year 1453, after the taking of Constantinople by the Turks, that the Greek Scriptures found their way into the western

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\* Mr. Davidson, in his *Lectures on Biblical Criticism*, classes this among *Greek MSS.*, which is the more surprising, as it is correctly placed among *Latin MSS.* in the Appendix to Dr. Wright's *Translation of Seiler's Biblical Hermeneutics*, whose very words have been adopted by Mr. Davidson, in this and many other instances, without any recognition of the existence of the work from whence he has derived his information. See Lecture XIII.

† Mr. Petrie. *Transactions of the Royal Irish Academy*.



parts of Europe. The Greek literature was first introduced into England by Dr. Linacre at the close of the fifteenth century.

Wiclif appears to have judiciously chosen a correct text of the Vulgate, and to have faithfully executed his translation; but of this we leave the reader to judge, as he has got the work in his hands. The editor truly asserts that Wiclif possessed no peculiar powers of detecting such glosses as had crept into the text of the Vulgate, and he gives as a specimen of one of these glosses, the verse, *2 Peter i. 10*, "Wherfor, brethren, be ye more bisie that (bi good werkis) ye make youre cleping and chesyng certeyn;" or, as it is in the Rhemish version, "Wherefore, brethren, labour more, that by good works you may make sure your calling and election." The words, "by good works," the editor, with justice, considers a gloss. Yet this gloss is supported not only by the Benedictine editors of Jerome's works, but by the Alexandrian manuscript in the British Museum, with six others, and also by the Syriac and several other ancient versions. We shall dismiss this version with referring the reader for further particulars to the editor's dissertation, fully agreeing with him, that it is indeed wonderful that the language of four hundred and sixty years since should be so intelligible to us as is the version of John Wiclif.

Our limits will not allow us to enter at present into the merits of the other translations of the Bible presented to us in this volume; the character of these has been frequently discussed. The first is the earliest printed English version, that of Tindale, which is translated from the Greek. This point, we know, has been contested, but we think on insufficient grounds, although there can be little doubt that Tindale was aided by Luther's German translation. Nor can we here follow the translator through his eventful history, as affectingly described by the author of the Preliminary Dissertation, to the period of the cruel execution of this excellent man by order of the Emperor, which took place near Brussels, in 1536. And it gives us pleasure to add the following testimony from the pen of a distinguished Roman-catholic divine:—"Few first translations will be found preferable to Tindale's. In point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it."

The first edition of Tindale's Greek Testament, first published in 1526, has been also reprinted by Mr. Bagster in 1836. The present is a reprint of the second edition, revised by Tindale himself, and published in 1534.

The next in order is the Great Bible, or Cranmer's, so called, probably, from his Prologue prefixed to it, although no part of it was translated by him. The New Testament is the same which Cranmer had caused to be executed, and this continued to be the authorized Bible, until it was superseded by Archbishop Parker's, or the Bishops' Bible, in 1568.

The version of the Psalms of David from this Bible, "pointed as they are to be sung or said in churches," is that still retained in our

church service. So that we have two authorized versions of the Psalms, one sanctioned by liturgical usage, and the other by the last Authorized version. It is singular that a similar circumstance has taken place in the Roman church, which still uses the Gallican Psalter in her church services, although there is a different version in the Vulgate, executed by St. Jerome.

We add a specimen of Tindale's translation, compared with Cranmer's, taken from the 3d chapter of St. John's Gospel.

## TINDALE.

"Ther was a man of the pharises, named Nicodemus, a ruler amonge the Jewes. The same cam to Jesus by nyght, and saide unto him: Rabbi, we knowe that thou art a teacher whiche arte come from God; for no man coulde do suche miracles as thou doest, except God were with him. Jesus answered and sayde unto him, Verely, verely, I saye unto the: Except a man be boren anewe, he cannot se the kyngdom of God."

## CRANMER.

"Ther was a man of the Pharises, named Nycodemus, a ruler of the Jewes. The same cam to Jesus by nyght, and sayde unto him: Rabbi, we know that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. Jesus answered & sayd unto him, Verely, verely, I saye unto the: except a man be boren from above, he cannot se the kyngdom of God."

The same is thus rendered by Wiclif.

"There was a man of the fariseis, nicodeme bi name, a prince of the jewis, and he cam to ihesus bi nygt, and seide to him, rabi, we witen that thou art comen fro god, maister, for no man mai do these signes that thou doist, but god be with hym. ihesus answerid: and seide to hym, truli truli I seie to thee, but a man be borun agen, he mai not se the kyngdom of god."

A very superior work is the Geneva translation of the New Testament, which was first printed in 1557. This was the work of the exiles who fled from Queen Mary's persecution, and sought refuge in Switzerland. It contains several notes in the margin, some of which seeming to inculcate limits to the doctrine of passive obedience, gave dire offence to King James, who pronounced it to be the worst of all translations. This translation is further remarkable as being the first English edition which contains the division of verses, with the notation of figures vulgarly attributed to Robert Stephens. According to the work before us, "In Robert Stephens's fourth edition of the Greek Testament (1551) the notation of the verses had been for the first time appended; and in this edition the numbers were put in the margin, while the text went on continuously. These numbers were found so convenient for purposes of reference, that they soon became universally adopted; the Geneva translation being the first to break the text into little paragraphs." We believe that the writer is quite mistaken in adopting the common notion that this notation was first adopted by Robert Stephens, although there can be no doubt that it first flowed into the subsequent editions of the Bible from Stephens's edition of the New Testament, printed in 1551, and of the Latin Bible, printed in 1555, in which latter

the numerals are incorporated with the text. The notation by figures in our printed Bibles is much more ancient than any of Robert Stephens's editions. It had been adapted to parts of the Bible as early as the year 1509. But as we hope to have another opportunity of correcting the erroneous ideas which are current on this subject, we shall here only remark that if it were true that the Geneva translators were the first who divided our Bibles into these paragraphs, which, to use the words of a learned writer, "appear to the eyes of the learned, and to the minds of the unlearned, as so many detached sentences," they have given currency to a practice more honoured in the breach than the observance, and which we regret to see still so much followed in the editions of the Bible. We believe that much misunderstanding and misinterpretation of the holy Scriptures has followed from the practice. But we must here observe that Mr. Bagster's editor is evidently mistaken in supposing that the text "went on continuously" in Stephens's edition of 1551, for it contains this identical division into broken sentences, or *paragraphs*, corresponding to the notation of the verses, and commencing each verse with the line.

Next in order follows the Rhemish Testament, which has been the subject of much angry controversy. Like Wiclif's and Coverdale's, it is made, not from the Greek, but from the Latin Vulgate, and it appears to be an honest and faithful, although inelegant translation. It is entitled, "The New Testament of Jesus Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in divers languages, with arguments of bookes and chapters, annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the corruptions of divers late translations, and for cleering the controversies in religion in these daies. In the English Colledge of Rhemes. Printed at Rhemes, by Iohn Fogny. 1582." The present editor acquaints us, that the Protestants were disposed to depreciate the Latin Vulgate, and the Papists to extol it, as though it surpassed in authority even the original texts themselves. But we venture to assert that the writer is mistaken in the latter charge, and that they only meant to consider its authority as superior to the modern or existing Greek texts, not to the autographs of the apostles. We believe him to be more correct in his next assertion, that they took their idea of adding controversial notes from the Geneva translators. With these notes, however, we have at present nothing to do. The principal in this work was the celebrated Cardinal Allen, aided by Gregory Master, Richard Bristow, and Thomas Worthington.

The author of the "Historical Account" gives a fair and impartial view of the reasons which induced the Rhemish translators to defend the Vulgate, from which they made their translation. "They defend it thus: first, that it commonly agrees with the Greek text; secondly,

that when it differs from the common Greek text, it frequently accords with some of the various readings of Stephens's third edition ; thirdly, they say, that even Protestants do not unfrequently prefer the marginal reading to that in the text ; fourthly, that in the passages in which the printed Greek authority does not agree with the Latin, there is sometimes to be found a manuscript Greek copy which does accord with the Latin ; fifthly, they allege that where no Greek copy accords with the Latin text, not unfrequently the citation of some ancient Greek 'father' supplies a confirmation ; sixthly, they suppose in passages where some variation is found which cannot otherwise be accounted for, that the Latin interpreter followed some other Greek copy ; seventhly, they bring forward the Latin fathers as witnesses of what the reading of the Greek text was in their days ; lastly, they account for variations in the citations made by the Latin 'fathers,' by the fact that the Latin versions were in the early days very numerous ; and thus when their quotations vary from the Vulgate, they suppose that they may have cited some other of these versions. This last reason is merely apologetic ; the rest contain, on the whole, a great deal of truth. One thing, however, they ought to have stated ; namely, that the Vulgate contains not a few passages which are clearly the corruptions of copyists. Candour on the part of the Rhemish translators would have acknowledged this ; but as that version had been declared 'authentic' they were willing fully to carry out this Tridentine decree.

"It is quite true, that they do acknowledge some faults to have crept in, but merely such as would, in a printed book, be regarded as typographical errata ; those to which I have just referred are such as have a more serious character.

"They strenuously deny that they prefer the Latin to the Greek text because of its being more favourable to their views and opinions ; alleging that the Greek text makes for them more than the Latin. This they endeavour to prove by examples which they bring forward ; and I think that it must be admitted, by any one who dispassionately considers the subject, that very few of the variations of the Latin from the Greek text, bear the mark of having been made to serve a purpose. They almost all must have crept in, just like various readings in Greek copies, through the negligence or oversight of transcribers."

"This account of portions of the preface will serve to give some idea of the plan pursued by these translators. They had their minds fully bent upon preserving, untouched, the whole of what they deemed 'Catholic verity,' and their minds recoiled from whatever seemed to oppose this. In a previous part of their preface, they had spoken thus of their version :—

"'How well we have done it, we must not be iudges, but referre all to Gods church and our superiours in the same,—to them we submit ourselues, and this, and all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite abolished : most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmitie, we haue anywhere mis-

taken the sense of the Holy Ghost,—further promising that if hereafter we espie any of our owne errors, or of any other, either frende of good will, or adversarie for desire of reprehension, shal open unto us the same: we will not (as Protestants doe) for defense of our estimation, or of pride and contention by wrangling wordes wilfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them; for it is truth that we seek for, and God's honour: which being had either by good intention or by occasion al is well. This we professe onely, that we haue done our endeavour, with praier, much fear and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with all faith, diligence, and sinceritie: that we haue used no partialitie for the disadvantage of our adversaries, nor no more license than is sufferable in translating of holy Scriptures: continually keeping ourselues as neere as is possible, to our text, and to the very words and phrases which by long use are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierome, that in other writings it is ynough to give in translation, sense for sense, but that in Scriptures lest we misse the sense we must keepe the very wordes.'

"They thus invite criticism as to their labours, and the invitation has been very fully responded to. They attacked all previous versions, and in their turn were attacked, both as it regards their text and their notes. It may, I believe, be said, as an impartial judgment on this version, that the translators were fully competent to execute the task before them, so far as learning and ability could go; but their minds were so imbued with the same feelings which had led, but fifty years before, to persecution in England for the word of God, that they desired any thing rather than to give the rendering of the text simply and fairly. Very few passages, however, show in their rendering a really dishonest perversion, but very many exhibit a desire of expressing the sense obscurely; or at least, in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. If we take the whole version, we shall however find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. I say such as they had it; for although the Council of Trent had defined the Latin Vulgate to be the authentic version, it remained a considerable question what copy was to be regarded as such."

An observation of the editor, "that in enlarging on the subjection with which the Scripture should be read, they mean subjection to the authority of the Church, and not subjection to what God has seen fit to reveal," leads us to make a few remarks on the limits of church authority.

It seems to us that if God has really commanded us in his word to respect the authority of his Church, we are not acting in opposition to his revelation in submitting ourselves to this authority.

We believe that there are many who speak of subjection to God's word, meaning subjection to their own fallible interpretations. In fact, the general idea that the Scriptures are so easily understood, that no honest-minded man can mistake their meaning, was once the prevailing opinion amongst Protestants. If

these sentiments were true, what a beautiful picture of uniformity should we not reasonably expect that Protestantism would have presented.—Instead of which we see Trinitarians, Arians, Socinians, Calvinists, Arminians, Quakers, Baptists and Pædobaptists, &c. &c. all deriving their diversified and clashing opinions from the same source. Some degree of modesty, some degree of diffidence in one's own private judgment, seems then a necessary qualification for entering upon the perusal of a work which good and learned men have so variously misunderstood.

It appears to us also to be inconsistent with the nature of a church to allow of any appeal from its decisions. Even what are called national churches, such as the Presbyterian communities of Holland, Geneva, or Scotland, claim some such degree of authority, rejecting or excommunicating any of their members who do not interpret the Scriptures in subjection to their teaching. It would not be received as a sufficient plea, before these tribunals, were an Arian or Socinian to appeal from their decisions to the word of God. The reply would be, "We found our opinion also in the word of God, but we object to your interpretation of it. This interpretation, resting on your own private judgment, we look upon as false, and, therefore, we excommunicate you." The editor has, no doubt upon the exercise of his own judgment, pronounced Arianism and Socinianism to be "blasphemous," and our own private interpretation leads us to the same conclusion, which has been further confirmed by the judgment of our own Church, derived from that of the church catholic,—but we cannot bring ourselves to adopt the uncharitable inference, that Socinians are necessarily cowards and hypocrites, because, as he asserts, "they do not avow themselves to be infidels at once." To name one instance among many, we believe that the celebrated Socinian, Dr. Nathaniel Lardner, was as far from being an infidel as any man breathing; and that the poor Arian, who was burned at Smithfield by the Reformers under Edward VI., (some of whom had narrowly escaped the same fate in the former reign,) had as perfect a right to exercise his judgment on the sense of Scripture as any of his executioners. It was unfortunately the case that when the infallibility of the church of Rome was rejected, an individual infallibility succeeded to its place; each believing that his own interpretation must necessarily be the right one, concluded that every individual who differed from his notion of the sense of the divine word, was a blasphemer, and an enemy of God, reserved for the eternal fires of a future judgment, and considered as a fit subject for such temporal inflictions, amounting to burning at the stake, as the State thought fit to adjudge to those whom it pronounced heretics. We shall give an example of this assertion of individual infallibility which came within our own experience.

A French Protestant minister, a man highly respected for his piety, boldly maintained his own opinions against his Roman antagonist in the south of France. He quoted the Hebrew Bible to his audience, asking if there was any one present who could read it in the



original. "Oh, yes," said a Roman-catholic layman, pulling out his Hebrew Bible ;—"but I cannot receive your interpretation of that particular text, nor is it that of some of the best commentators."—The other replied that he preferred the word of God to all human authority. "But, sir, you surely do not consider yourself infallible?" "But I do, sir," was the reply ;—"I am infallible: so far as I quote from this book, I *am* infallible." Such is the natural tendency of the uncontrolled exercise of private judgment. Decrying all church authority as human, the Protestant is often led to forget that his own judgment is that of a human being, or to fancy that he is inspired by God, when he is only under the influence of a warm imagination. The church of Rome, however—in denying the moral right of her members to interpret the Scriptures in a sense different from that of the church catholic—asserts herself to be that church—and thus assumes that she has the authority of the universal church of Christ for the propagation of her comparatively modern dogmas and practices—some of which are as unscriptural as they are uncatholic, though blended with all that is sound and orthodox in doctrine, and with much that is derived from the purest ages of the church in practice, intermixed with what one of the articles of the church of England, founded on Scripture, and the voice of the primitive church, designates as "blasphemous fables, and dangerous deceits." From these errors the Anglican church has freed herself. Declaring that the particular churches of Rome, Antioch, and Jerusalem have erred, she has maintained the duty of confiding in the church catholic, "the witness and keeper of holy writ." She obliges her sons to acknowledge the full "authority" of the universal church, not in rites and ceremonies only, (which every *particular* or *national* church has a right to change, if ordained only by man's authority,) but in "controversies of faith." Individuals may err, synods may err, general councils may err, but the catholic church of Christ, that "congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered," is promised that Spirit which is to guide her into all truth; and the only limitation to her authority is, that nothing is to be ordained by her "contrary to God's word written." The church of England, while, after the example of the purest ages, she has placed no restriction on the liberty of reading the sacred volume, has enjoined subjection to the authority of the universal church; and herein she differs essentially from the Roman, which places such restrictions on the perusal of the Scriptures, as are calculated effectually to prevent her members from even judging whether she has the true marks and characters which alone ought to give her a claim to universal obedience, as being guided by the Spirit of God; and robs her children of some of their highest consolations and most delightful privileges,—while she arrogates for that portion of the visible church which happens to be in external communion with the see of Peter, those attributes which can only belong

to the church universal,—that church which is built not on Peter only, but on the “foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”

We have been partly led to make these observations on the responsibility which attends too great confidence in our own judgment, from a consideration of some of the errors of the learned and pious Wiclif, who published notions which are as opposed to the principles of our own church as they are to those of the church of Rome, and which have been animadverted on as they deserved by the mild Melancthon and by our own Bishop Fell, although unnoticed by the present editor. Among these notions were the following—that no obedience is due to any of the authorities in church or state who are living in mortal sin, from the pope to the deacon, and from the king to the constable; and that the wickedness of the minister invalidates the sacraments—that the clergy have no right to tithes, or other church property, &c. &c.

Before leaving the Rhemish version we shall remark, that it has been repeatedly improved and modernised in its language, and sometimes altered in conformity with the Authorized version, even in passages which had once been the subject of acrimonious animadversion, and charged as wilful mistranslations by Roman Catholic writers. There are, however, some alterations in which modern editors have departed from the sounder principles of the Rhemish translation—of these we shall give a specimen from John ii. 2, adduced by the Rhemish editors as an example of their manner of translating.

“Moreover, we presume not in hard places to mollifie the speeches or phrases, but religiously keep them word for word, and point for point, for fear of missing or restraining the sense of the Holy Ghost to our fantasie,” as Eph. vi., ‘against the spirituals of wickedness in the celestials,’ and ‘what to me and thee, woman.’” It is thus that it literally translates the Greek idiomatic phrase, *τί ἐμοὶ καὶ σοί, γύναι*, which is nearly identical with Wiclif’s “what to me and to thee, womman.” The Rhemish translation no doubt conveys no idea to an English ear, but as the real meaning might be a matter of controversy, it appears to us that the translators acted consistently with their principle in giving the literal phrase, rather than the interpretation of the words. It is scarcely necessary to add, that all the other English translations, including our Authorized version, render this phrase, “What have I to do with thee?” which, or rather, “What hast thou to do with me?” (the sense adopted in the note to the Rhemish version,) is no doubt the true interpretation. But in some of the modern editions of the Rhemish Testament, by interpolating the word *it*, the “sense of the Holy Ghost” is “restrained,” and the phrase is thus altered into, *What is it to me and thee?* an interpretation being thus forced on the passage, which the words will not bear, and which is at variance with the truth and with the whole context. In the parallel passage in Luke viii. 28, where the demoniac addresses our Lord in the same

words, *τί ἐμοὶ καὶ σοί*, and which, in our translation, is rendered, "What have I to do with thee?" the Rhemish has consistently rendered the phrase, "What is to me and thee?" \*

It is not uncommon with Roman Catholic divines in this country to contrast the various readings of the Greek text (of which Mill's edition contains thirty thousand) with the uniformity of their own *authentic Vulgate*. They forget that the *manuscripts* of the Vulgate are liable to the same charge of a variety of readings. Of these, Michaelis enumerates no less than eighty thousand.

We have but a few words to add, respecting the Authorized version, which completes this work. It is printed from the first edition, that of Barker, of 1611. As to its character, it would be superfluous in us to speak. It has already commanded the respect and admiration of all parties. Should the wants of the age, or the improved state of criticism, call for a revision of this version, we only trust that the task may be accomplished with an equal degree of beauty, dignity, and fidelity.

The Greek of this edition is given in a continued text, as are the various translations, which are divided, not into verses, but longer paragraphs, according to the sense. The numeral figures, as in the edition of Stephens of 1555, are incorporated into the text.

We should have wished that the editor had been less prolix in his Historical Dissertation, which exhibits much industry, and many interesting and affecting particulars respecting the lives and characters of the translators.

*Journals of Two Expeditions of Discovery in North-West and Western Australia, during the years 1837, 38, and 39, under the Authority of her Majesty's Government. Describing many newly-discovered, important, and fertile Districts, with Observations on the Moral and Physical Condition of the Aboriginal Inhabitants, &c. &c. By GEORGE GREY, Esq., Governor of South Australia; late Captain of the 83d Regiment. 2 vols. 8vo. Pp. 894. Maps and Plates. London: Boone, 1841.*

THIS is a delightful book; a simple, modest, unvarnished history of the perilous adventures of a good and brave man, to whose courage, ability, and sound discretion it was (under Providence) mainly owing, that those adventures were not brought to a fatal termination. A more agreeable work for family reading we never fell in with; and if those to whom we are about to introduce it, should happen to peruse

\* Luke vii. 28. It is but fair to add, that Schott renders the passage in John ii. 2, "*Quid hoc, inquit, ad me atque te, mulier,*" which he explains by, *aliorum est curare*. He gives us another translation, *Quid mihi tecum rei est*. But in the parallel passage in Luke, the only translation which Schott gives, is, "*Quid mihi tecum.*" "*Missum me fac,*" is the rendering of Titmann.

it, as we ourselves did, by the side of a brightly burning fire, when the wind is howling, and the rain is driving against the windows, they will hardly fail before they lay their heads upon their pillows to offer one additional petition for those who travel by land or water, one additional thanksgiving for the warm roof that covers them, while many of their fellow-countrymen are tossing upon the deep, or wandering amid deserts and mountains, or sheltering themselves as best they can from the stormy blast "in dens and caves of the earth."

Every thing connected with Australia,—that country, which so sadly witnesses against us for those "penal settlements, founded on a selfish policy, which has made them more like hell, than, as they should have been, a place for christian penitents,"—that country which we are filling with our emigrants, over which our commerce and our enterprize are rapidly extending themselves, and for which we grudge nothing but the cheap means of making men wise unto salvation,—every thing connected with Australia is full of interest; almost every thing is anomalous, and unlike what is to be found elsewhere. To the natural philosopher, especially, it is the very land of paradox. Mammals, birds and reptiles, insects and molluscs,—the whole animal creation, in short, vertebrate and invertebrate,—no less than the treasures of the vegetable kingdom, either present new forms, (and those devised by nature in her most fantastic mood,) or (if the genera are known elsewhere), species entirely peculiar to that region of the world. And what is very remarkable is, that in many respects the productions of Australia seem to form the link between extinct and existing races of animals,—between the ante and post-diluvian world. The only recent types of many fossil shells are to be found upon the shores of that vast insular continent; and we believe that the same remark is applicable to the higher classes of organized beings. But Australia is not a land of wonder only, it is a land of promise; every fresh expedition of discovery along its coasts, or into its interior, seems to develop more and more advantages to emigrants, and to give sure and certain hope that in a few centuries (if the world should last so long) it will become a far more important country than America is now. God grant that when such is the case, Australia may be to her colonies, what *we might* have been, and *ought* to have been, but have *not been* to her!

Mr. Grey informs his readers at the outset of his work, that it had been the opinion of the great navigators, Dampier and King, that there must be some large river or water inlet (that grand desideratum for colonists) on the western or south-western side of Australia. Up to the year 1836, very little of the western coast and interior of that vast continent was known; but upon Messrs. Grey and Lushington proposing to Lord Glenelg (then Secretary for the Colonies) to "conduct an exploration from Swan River to the northward," with the view of ascertaining the existence or otherwise of any such body of water, their offer was accepted, and the result

was the series of discoveries, of which we propose to set the outlines before our readers.

On the 5th of July, 1837, the two gentlemen above mentioned, with Mr. Walker, a surgeon and naturalist, and corporals Coles and Auger, of the Sappers and Miners, who had volunteered their services, sailed from Plymouth in her Majesty's sloop of war the *Beagle*, commanded by Captain Wickham, then about to proceed on a survey of the coasts and seas of Australia. Touching at Teneriffe and Bahia, our voyagers arrived, on September 21, at the Cape of Good Hope, where Mr. Grey (finding that a vessel for the expedition could be procured more readily and economically than at Swan River,) engaged the *Lynher*, a schooner of 140 tons. Here, likewise, he increased his party by a few additional hands of good character, and among them one Thomas Ruston, a seaman who had already served on the Australian coast under Captain King. On the 13th of October, they hove anchor for the land, "which," adds Captain Grey, "I so long to see, and to which I was now bound, with the ardent hope of opening the way for the conversion of a barren wilderness into a fertile garden." And this was no metaphorical expression on the Captain's part, for his plan was not only to introduce all the useful animals that he possibly could into this part of Australia, but also the most valuable plants of every description.

It had been arranged before leaving England, that the expedition, instead of beginning its operations from the Swan River, and so proceeding northward, should commence exploring in the vicinity of Prince Regent's River, and work its way southward to the Swan,—a plan of proceeding deemed more advisable, since the travellers would then proceed in a direction parallel to the unknown coast, and which would therefore necessarily compel them to cross every large river flowing from the interior to that side of the continent.

On the 2d of December the *Lynher* anchored off Entrance Island, (Port George the Fourth,) on the north-west coast of Australia.

"At the first streak of dawn, I leant over the vessel's side, to gaze upon those shores I had so longed to see. I had not anticipated that they would present any appearance of inviting fertility; but I was not altogether prepared to behold so arid and barren a surface as that which now met my view. In front of me stood a line of lofty cliffs, occasionally broken by sandy beaches; on the summits of these cliffs, and behind the beaches, rose rocky sandstone hills, very thinly wooded. Whilst I mused on this prospect, all hands were busied in getting the vessel under weigh, which was soon accomplished; but there was little or no wind, and the ship lay almost motionless upon the waters.

"By ten o'clock, however, we were abreast of High Bluff Point, and as there appeared to be little chance of our having even a gentle breeze for some time, I determined to land with a party at the Point, and to walk from thence to Hanover Bay, where, on our arrival, we could make a signal to the vessel for a boat to reconvey us on board. By the adoption of this course, I hoped to be able at once to select a spot affording water and forage, in the neighbourhood of which the sheep and stores might be landed; the vessel could then proceed without delay to the Island of Timor, to procure the requisite number of ponies for our expedition, and if she made a quick

passage there and back, I trusted, notwithstanding the numerous unforeseen delays that had arisen, we might yet be able to start for the interior, before the rainy season set in.

"The necessary orders were soon given: the boat was lowered, and whilst the party prepared themselves, I went below to arrange with the master the precise spot at which the vessel was to anchor, in order that no mistake might occur upon so vital a point. This done, I returned once more on deck, and found all ready for departure.

"The party to land consisted of Mr. Lushington, Mr. Walker, and three men who were selected to accompany us. I also brought away three of the dogs, to whom I was anxious to give a run after their long confinement on board.

"The shore for which we pulled was not more than half a mile distant, and we soon gained the edge of a sandy beach, on which I sprang, eagerly followed by the rest; every eye beaming with delight and hope, unconscious as we were how soon our trials were to commence.

"I soon found that we had landed under very unfavourable circumstances. The sun was intensely hot. The long and close confinement, on board a small vessel, had unfitted us all for taking any violent or continued exercise, without some previous training, and the country in which we had landed, was of a more rocky and precipitous character than any I had ever before seen; indeed I could not more accurately describe the hills, than by saying, that they appeared to be the ruins of hills; composed as they were of huge blocks of red sand-stone, confusedly piled together in loose disorder, and so overgrown with spinifex and scrub, that the interstices were completely hidden, and into these one or other of the party was continually slipping and falling.

"The trees were small, and their foliage so scant and slight, that they afforded no shelter whatever from the burning rays of the sun; which appeared to strike up again from the sand-stone with redoubled heat, so that it was really painful to touch, or to stand upon a bare rock: we therefore kept moving onwards, in the hope of meeting with some spot favourable for a halting-place; but the difficult nature of the ground which we had to cross, rendered our progress slow and oppressively laborious.

"A feeling of thirst and lassitude, such as I had never before experienced, soon began to overcome all of us; for such a state of things we had unfortunately landed quite unprepared, having only two pints of water with us, a portion of which it was necessary to give to the dogs, who apparently suffered from the heat in an equal degree with ourselves. These distressing symptoms I can only ascribe to the extreme heat of the sun reflected from the sand-stone rocks, and our previous long confinement on board.

"Our small supply of water, although but sparingly used, was soon exhausted; and the symptoms of lassitude, before so excessive, now became far worse. As usual, the endurance of the animals gave way before that of the men. We had not completed more than a mile of our route (although it was far more, if the ascents and descents were taken into account), when Ranger, a very fine young dog, dropped behind some rocks, and although we turned back to look for him directly he was missed, he could not be found.

"The next to give way was Ringhalz, a fine Cape buckhound; he fell amongst the rocks, and died almost instantly. The only dog now left was a greyhound, who manifested his extreme distress by constantly lying down. For some time we dragged him along, but he was at last, from necessity, abandoned. The cry of water was at length raised by one of the party, and immediately afterwards we found ourselves on the edge of a deep ravine, the precipitous sides of which were composed of nearly horizontal layers of red sandstone. Down these some of us contrived to scramble, although not without difficulty; but on reaching the bottom, we had the mortification to find the water salt; and as it would have been very labo-



rious to follow its course along the bottom of the ravine over the mud, mangroves, and rocks which filled it, we had the pleasure of scrambling up again as we best could.

"For some short time we remained seated on the edge of the cliffs above the ravine; but as there was no shelter here from the sun's rays, and the pangs of thirst were pressing, I roused the men at last, and moved on again, following the course of the ravine upwards—we had not walked more than half a mile when the salt water inlet terminated, and the bed of the ravine became thickly wooded. At the moment we gained this point, some white cockatoos came soaring upwards from beneath our feet; and, as we knew that this was an infallible sign of the presence of water, we descended again to renew our search for it."—Pp. 67—71.

Accordingly, in a few minutes they found a pool of water, which, brackish as it was, afforded a most delicious draught to the weary, thirsty travellers. Meanwhile the day was wearing on, and the nature of the country was so rocky and difficult, that a night-march was impossible. It became desirable, therefore, to make the seacoast before sunset; it was easy to walk along the shore after dark, and the firing of a gun would serve as a signal to the schooner to send off a boat.

"With this view," says Mr. Grey, "I moved onwards towards the sea, requesting Mr. Lushington, when I fired, to follow my course with the men. As I walked a-head, I found the country very rocky, with lofty bare pinnacles standing up every here and there in the forest, one or two of which I climbed, but could see nothing of the vessel." Eventually, however, the shore was reached, and Mr. Grey's first act was to strip off his clothes and plunge into the water; the quantity of moisture taken into the system by absorption, as he lay in the sea, soon relieved his burning thirst, and by the time the rest of the party came up, he was quite recovered. Still there were no signs of the schooner, and Mr. Grey therefore proceeded onwards in hopes of finding her, but he had hardly proceeded half a mile before his progress was arrested by an arm of the sea, some four or five hundred yards across, from which the tide was running out with fearful rapidity. What was to be done? Night was closing in; the guns had been repeatedly fired as a signal, without any answer from the ship; the beach afforded no wood wherewith to make a fire; the cliffs were too precipitous to be climbed; and it was evident that but very few of the party could swim so broad a space of water. Mr. Grey, therefore, like a gallant fellow, as he is, determined to run all risks alone, and swim the arm of the sea which stopped his way.

"I directed Coles to wait until the others came up, and then to remain with them, until I returned in a boat. From the rugged nature of the shore I could not have walked a yard without shoes, so I kept them on, as well as my shirt and military cap, and I took a pistol in one hand, as a means of defence against the natives, or else to fire it when I reached a spot where it could be seen or heard from the vessel.

"I plunged in, and very soon found myself caught in a tideway so violent, that resistance to its force, so as either to get on or return, appeared at the

moment hopeless. My left hand, in which I held the pistol, was called into requisition to save my life; for the stream washed the cap from my head, and the cap then filling with water, and being carried down by the strong current, the chin-strap caught round my neck and nearly throttled me, as I dragged it after me through the water; whilst the loose folds of my shirt, being washed out to seawards by the tide, kept getting entangled with my arm. I grew weak and faint, but still swam my best, and at last I providentially reached a reef of rocks, which projected from the opposite shore, and to which I clung until I had somewhat regained my strength.

"I then clambered up on the rocks, and from thence made my way to the beach; but no sooner had I gained it, than I heard a native call from the top of the cliffs, and the answering cries of his comrades rang through the wood, as they followed me along; my pistol was so thoroughly soaked in my passage across the inlet, that it was quite useless, except as a club. To attempt to swim back again, after the narrow escape I had just had, would have been madness; besides which, if I had succeeded, I should have lost the object for which I had put my life at hazard. Nothing therefore was left, but to walk along shore to the schooner, trusting, in my defenceless state, that I might not fall in with any natives. It was now dark, and the shore was so broken and rocky that I got terribly cut and bruised, and was, moreover, so weak from my exertions in swimming, that when I arrived opposite the vessel, I could scarcely hail. Some of those on board, however, heard me (as I found afterwards), and shouted in reply; but their voices never reached my ears, and I imagined they were too far, for I could not now see the vessel.

"I made one or two more efforts to hail the *Lynher*, but the noise I made had now attracted the notice of the natives, and I heard their cries in several directions round me; this rendered my situation an unpleasant one, for I was worn out, naked, and defenceless: at first I thought to return and rejoin my party, and even turned back for a short distance with this intention, but I found myself too weak for such an undertaking, and changed my plans; resolving to remain nearly opposite to the vessel until the morning, and resting my chance of safety upon being discovered from it before the natives found me.

"With this intent I returned to the position from which I had lately hailed, and crept into a hole in the rocks, whence I could still occasionally hear the calls of the natives; but being thoroughly worn out, I soon forgot my toils and dangers in a very sound and comfortable sleep. I might have slept for some two hours, when I was roused by hearing a voice shout, 'Mr. Grey;' still, however, feeling rather distrustful of the truth of my mental impressions, and unwilling to betray my whereabouts to the natives, I returned no answer, but putting out my head from my secret place of rest, I waited patiently for a solution of my doubts. But again I certainly heard the same voice shout, 'Mr. Grey,' and I moreover now distinctly recognised the noise of oars working in the rullocks; I therefore hailed '*Lynher*, ahoy,' and all my doubts were completely put at rest by the hearty cheers which greeted my ear, as Mr. Smith, the mate of the schooner, called out, 'Where shall we pull in, Sir?'

"In a few minutes more I was in the boat, and rejoiced to find all the party safely there before me. My next question was, 'Have you a little water here?' 'Plenty, Sir,' answered Corporal Coles, 'as he handed me a little, which I greedily swallowed.'"—Pp. 76—78.

Such was the perilous commencement of Mr. Grey's expedition, and such it continued throughout; and nothing, humanly speaking, could have saved this band of adventurers from destruction over and over again, but the prompt decision, self-possession, and fortitude of their admirable commander.

Early in the following January, the *Lynher*, which in the interim had been despatched to Timor for ponies for the service of the proposed expedition into the interior, appeared off Hanover Bay, and on the 29th the march commenced; but Mr. Grey was destined to what the sailors call "a run of bad luck." The ponies were unmanageable, the sheep drooped under the influence of the climate, the rains were incessant, the rivers were swollen, the nature of the ground became more and more inaccessible, and to crown all, when their misfortunes were apparently at their height, an incident occurred which we must leave Mr. Grey to tell in his own simple and affecting words.

"It was the duty of the Cape man who accompanied me, to mark a tree every here and there by chipping the bark, so that the party might the next day easily recognise the route which they had to pursue; upon looking back I now perceived that he had neglected a very remarkable tree about twenty or thirty yards behind us, and which stood close to the spot where I had fired at the kangaroo. I desired him to go back and chip it, and then to rejoin us; in the mean time I stood musing as to the best means of avoiding the little rocky ravine in our front.

"Finding that the man remained absent longer than I had expected, I called loudly to him, but received no answer, and therefore passed round some rocks which hid the tree from my view to look after him. Suddenly I saw him close to me breathless, and speechless with terror, and a native with his spear fixed in a throwing-stick, in full pursuit of him; immediately numbers of other natives burst upon my sight; each tree, each rock, seemed to give forth its black denizen, as if by enchantment.

"A moment before, the most solemn silence pervaded these woods, we deemed that not a human being moved within miles of us, and now they rang with savage and ferocious yells, and fierce armed men crowded round us on every side, bent on our destruction.

"There was something very terrible in so complete and sudden a surprise. Certain death appeared to stare us in the face: and from the determined and resolute air of our opponents. I immediately guessed that the man who had first seen them, instead of boldly standing his ground, and calling to Coles and myself for assistance, had at once, like a coward, run away; thus giving the natives confidence in themselves, and a contempt for us: and this conjecture I afterwards ascertained was perfectly true.

"We were now fairly engaged for our lives; escape was impossible, and surrender to such enemies out of the question.

"As soon as I saw the natives around me, I fired one barrel of my gun over the head of him who was pursuing my dismayed attendant, hoping the report would have checked his further career. He proved to be the tall man seen at the camp, painted with white. My shot stopped him not: he still closed on us, and his spear whistled by my head; but whilst he was fixing another in his throwing-stick, a ball from my second barrel struck him in the arm, and it fell powerless by his side. He now retired behind a rock, but the others still pressed on.

"I now made the two men retire behind some neighbouring rocks, which formed a kind of protecting parapet along our front and right flank, whilst I took post on the left. Both my barrels were now exhausted; and I desired the other two to fire separately, whilst I was reloading; but to my horror, Coles, who was armed with my rifle, reported hurriedly, that the cloth case with which he had covered it for protection against rain, had become entangled. His services were thus lost at a most critical moment, whilst trying to tear off the lock cover; and the other man was so para-

lyzed with fear, that he could do nothing but cry out, 'Oh, God! Sir, look at them! look at them!'

"In the meantime, our opponents pressed more closely round; their spears kept whistling by us, and our fate seemed inevitable. The light-coloured man, spoken of at the camp, now appeared to direct their movements. He sprang forward to a rock not more than thirty yards from us, and posting himself behind it, threw a spear with such deadly force and aim, that had I not drawn myself forward by a sudden jerk, it must have gone through my body, and as it was, it touched my back in flying by. Another well-directed spear, from a different hand, would have pierced me in the breast, but, in the motion I made to avoid it, it struck upon the stock of my gun, of which it carried away a portion by its force.

"All this took place in a few seconds of time, and no shot had been fired, but by me. I now recognised in the light-coloured man an old enemy, who had led on the former attack against me on the 22d of December. By his cries and gestures, he now appeared to be urging the others to surround and press on us, which they were rapidly doing.

"I saw now that but one thing could be done to save our lives, so I gave Coles my gun to complete the reloading, and took the rifle which he had not yet disengaged from the cover. I tore it off, and stepping out from behind our parapet, advanced to the rock which covered my light-coloured opponent. I had not made two steps in advance when three spears struck me nearly at the same moment, one of which was thrown by him. I felt severely wounded in the hip, but knew not exactly where the others had struck me. The force of all knocked me down, and made me very giddy and faint, but as I fell, I heard the savage yells of the natives' delight and triumph; these recalled me to myself, and, roused by momentary rage and indignation, I made a strong effort, rallied, and in a moment was on my legs; the spear was wrenched from my wound, and my haversack drawn closely over it, that neither my own party nor the natives might see it, and I advanced again steadily to the rock. The man became alarmed, and threatened me with his club, yelling most furiously; but as I neared the rock, behind which all but his head and arm was covered, he fled towards an adjoining one, dodging dexterously, according to the native manner of confusing an assailant and avoiding the cast of his spear; but he was scarcely uncovered in his flight, when my rifle ball pierced him through the back, between the shoulders, and he fell heavily on his face with a deep groan.

"The effect was electrical. The tumult of the combat had ceased: not another spear was thrown, not another yell was uttered. Native after native dropped away, and noiselessly disappeared. I stood alone with the wretched savage dying before me, and my two men close to me behind the rocks, in the attitude of deep attention; and as I looked round upon the dark rocks and forests, now suddenly silent and lifeless, but for the sight of the unhappy being who lay on the ground before me, I could have thought that the whole affair had been a horrid dream.

"For a second or two I gazed on the scene, and then returned to my former position. I took my gun from Coles, which he had not yet finished loading, and gave him the rifle. I then went up to the other man, and gave him two balls to hold, but when I placed them in his hands they rolled upon the earth,—he could not hold them, for he was completely paralyzed with terror, and they fell through his fingers; the perspiration streamed from every pore; he was ghastly pale, and trembled from head to foot; his limbs refused their functions; his eyes were so fixed in the direction in which the natives had disappeared that I could draw his attention to nothing else; and he still continued repeating, 'Good God, Sir! look at them,—look at them!'

"The natives had all now concealed themselves, but they were not far off. Presently the wounded man made an effort to raise himself slowly

from the ground: some of them instantly came from behind the rocks and trees, without their spears, crowding round him with the greatest tenderness and solicitude; two passed their arms round him, his head drooped senselessly upon his chest, and with hurried steps, the whole party wound their way through the forest, their black forms being scarcely distinguishable from the charred trunks of the trees, as they receded in the distance.

"To have fired upon the other natives, when they returned for the wounded man, would, in my belief, have been an unnecessary piece of barbarity. I already felt deeply the death of him I had been compelled to shoot: and I believe that when a fellow-creature falls by one's hand, even in a single combat rendered unavoidable in self-defence, it is impossible not sincerely to regret the force of so cruel a necessity.

"I had now time to attend to my own state and that of my men, and found that they were uninjured. I had been severely wounded in the hip; another spear had just cut my right arm, and a third had deeply indented my powder-flask, whilst lying in a havresack, immediately over my stomach. The men were not, up to this moment, aware of my being wounded, as I had thought it better to conceal this circumstance from them as long as I could. The natives had gone off in the direction of the tents; and as I felt doubtful whether they might seize upon a favourable opportunity to surprise the party there, and thus revenge their defeat, I was anxious to reach the encampment as soon as possible. We, therefore, bound up my wound as well as we could, picked up the spear which I had drawn out from my hip, and started homewards.

"We did not take with us any of the other spears or native weapons, which were lying about in abundance; for I still wished to shew this people that I was actuated by no ill will towards them. They did not, however, deal so generously with us; for Coles, unfortunately, forgot a note-book which he was carrying for me, containing many observations of great value; and I sent back a party to look for it, but the natives had returned to the place, and carried off all their own spears, and other weapons, and my note-book likewise.

"The first part of our march homewards was managed tolerably well; we saw the tracks of the natives, as if they were still retiring in the direction of the tents; and at one place, close to a group of detached rocks, were several tame native dogs, near which, I have no doubt, a party of men or women were concealed, as these animals seldom wander far from their masters. We did not, however, see any natives, and continued our route unmolested.

"My wound began, by degrees, to get very stiff and painful, and I was, moreover, excessively weak and faint from loss of blood; indeed, I grew so dizzy that I could scarcely see, and neither of the others were capable of leading the party back to the tents; yet I was afraid to halt and rest, for I imagined that if I allowed my wound to grow cold and benumbed I should then be unable to move; leaning, therefore, on Coles's arm, I walked on as rapidly as I could, directing the men which way to go. Unfortunately, however, we lost our track, and after walking for nearly two hours, I found that we were far from the encampment, whilst my sight and strength were momentarily failing. Under these circumstances, I told Coles to walk in a direction which I gave him, and which led directly across the beaten track of the party; having reached which, he could easily make out the encampment, and, leaning on his arm more heavily than before, we again moved on.

"Having reached the track of the party, and turned southward to follow it, I still pushed on until we were within two miles of the tent, when, as I tried to cross a stream, I strained my wounded hip severely, just reached the opposite shore, and fell utterly unable to rise again. Coles, with his usual courage and devotion to me, volunteered to go on alone to the party and send assistance; the other man was to remain with me, and keep a

look-out for the natives, and had they again attacked us, I should still have had strength enough to have shot two of them, and thus have sold my life dearly. I desired Coles to say that a tent, stores, the surgeon, and two men were to be sent to me, for that I was not well enough to be moved.

"The water of the stream revived me considerably. My wound, however, was very painful, and the interim between Corporal Coles leaving me, and assistance arriving from the tent, was spent in meditations, arising naturally from my present circumstances. I sat upon the rocky edge of a cool clear brook, supported by a small tree. The sun shone out brightly, the dark forest was alive with birds and insects,—on such scenery I had loved to meditate when a boy, but now how changed I was;—wounded, fatigued, and wandering in an unknown land! In momentary expectation of being attacked, my finger was on the trigger, my gun ready to be raised, my eyes and ears busily engaged in detecting the slightest sounds, that I might defend a life which I at that moment believed was ebbing with my blood away; the loveliness of nature was around me, the sun rejoicing in his cloudless career, the birds were filling the woods with their songs, and my friends far away and unapprehensive of my condition,—whilst I felt that I was dying there."—Pp. 147—155.

Our extracts have been already so long that we can only find space to say that the grand result of this expedition was the discovery of the Glenelg River, which at the spot where Mr. Grey first saw it was three or four miles across, and which flows through a country admirably adapted both for commerce and agriculture.

The remainder of the first volume, and the whole of the second, (with the exception of an Appendix by Mr. Gray, of the British Museum, on the Natural History of Australia,) are filled with "hair-breadth 'scapes" of a similar description, each one making the reader shudder as he peruses it, and filling him with more and more admiration of Captain Grey. Into the details of these various expeditions we cannot enter, and we would not spoil our readers' pleasure by letting them know beforehand all that they are likely to find in these most interesting volumes. But we cannot take leave of Captain Grey without adverting to the humble, gentle, unobtrusive manner, in which he speaks of the comfort which he derived from religion in all his perils and necessities, and of the proof he gives us that it is indeed equal to support men in all dangers and carry them through all temptations.

"It may be asked," says he, when recounting the circumstances of a time when their situation was most gloomy and desolate,—

"It may be asked, if, during such a trying period, I did not seek from religion that consolation which it is sure to afford? My answer is,—Yes; and I farther feel assured that but for the support I derived from prayer, and frequent perusal and meditation of the Scriptures, I should never have been able to have borne myself in such a manner as to have maintained discipline and confidence amongst the rest of the party: nor in all my sufferings did I ever lose the consolation derived from a firm reliance upon the goodness of Providence. It is only those who go forth into perils and dangers, amidst which human foresight and strength can but little avail, and who find themselves, day after day, protected by an unseen influence, and ever and again snatched from the very jaws of destruction, by a power which is not of this world, who can at all estimate the knowledge of one's own weakness and littleness, and the firm reliance and trust upon the



goodness of the Creator which the human breast is capable of feeling. Like all other lessons which are of great and lasting benefit to man, this one must be learnt amid much sorrowing and woe; but, having learnt it, it is but the sweeter from the pain and toil which are undergone in the acquisition."—P. 381.

But perhaps the most affecting instance of the practical faith and patience of this good man, is to be found in the narrative of the expedition from the Gascoyne River to Gantheaume Bay. The party were at this time half-starved, and their object was to reach a depôt of provisions which they had some time previously buried in Bernier Island, a wretched spot, which the reader will find in the maps a degree or so north of Dirk Hartog's Island. In leaky boats, and in a heavy sea, set forth; and thus the narrative continues:—

"Bernier island at last rose in sight, and amidst the giant waves we occasionally caught a peep of its rocky shores; but we were so tossed to and fro, that it was only now and then that from the summit of some lofty sea we could sight a high shore, which was not more than four or five miles from us. We had made the island about five miles from its northern extremity, and I ran along the shore until I found a convenient landing place, about a mile and a half to the south of our old one. It was perfectly sheltered by reefs and an island, but it surprised me that I had not remarked this cove in my previous visit to the island, and I was still farther astonished to see now three new small rocky islands, of which I had no recollection whatever. Indeed, the men all for a long time stoutly denied that this was Bernier Island, and had we now sighted Kok's Island, I should have doubted my skill in navigation, and made up my mind that I had fallen into some strange error; but as it was, forebodings shot across my mind as to what pranks the hurricane might have been playing upon the island, which consisted of nothing but loose sand, heaped upon a bed of limestone rock of very unequal elevation.

"I ran in my own boat upon a convenient point of the beach, and the other boat followed in safety, for I did not like, in such foul weather, to leave them at anchor on a lee shore, which had previously proved so unsafe a position. A most awkward question now presented itself to my consideration: from the altered appearance of the coast, I felt very considerable doubts as to the state in which the depôt might be found; supposing anything had occurred to it, I felt it would be unadvisable that such a discovery should be made in the presence of too many persons; as future discipline would in a great measure depend upon the first impression that was given. Who, then, had I better select for the purpose of visiting the depôt, in the first instance? After some deliberation, I made choice of Mr. Smith, and Corporal Coles; in the courage, disinterestedness, and self-possession of both of whom I placed great confidence. I directed Mr. Walker to see certain little alterations made in the boats before the men were allowed to straggle; these I knew would occupy them for some time, and leave me, therefore, during this interval, free to think and act according to circumstances. I now called Mr. Smith and Corporal Coles to accompany me, and told Coles to bring a spade with him.

"Before we had gone very far, alarming symptoms met my eyes, in the form of staves of flour casks scattered about amongst the rocks, and even high up on the sand hills. Coles, however, persisted that these were so far inland, that they could only have come from the flour cask which we had emptied before starting. I knew they were far too numerous for such to be the case, but I suppressed my opinion, and made no remarks. We next came to a cask of salt provisions, washed high and dry, at least twenty feet above

the usual high water mark : the sea had evidently not been near this for a long period, as it was half covered with drift sand, which must have taken some time to accumulate. This Coles easily accounted for, it was merely the cask which had been lost from the wreck of the Paul Pry. I still thought otherwise, but said nothing.

"At length we reached the spot where the dépôt had been made; so changed was it, that both Mr. Smith and Coles persisted it was not the place; but on going to the shore, there were some very remarkable rocks, on the top of which lay a flour cask more than half empty, with the head knocked out, but not otherwise injured; this also was washed up at least twenty feet of perpendicular elevation beyond high water mark. The dreadful certainty now flashed upon the minds of Mr. Smith and Coles, and I waited to see what effect it would have upon them. Coles did not bear the surprise so well as I had expected; he dashed the spade upon the ground with almost ferocious violence, and looking up to me, he said—'All lost, Sir! we are all lost, Sir!' Mr. Smith stood utterly calm and unmoved; I had not calculated wrongly upon his courage and firmness. His answer to Coles was—'Nonsense, Coles, we shall do very well yet; why there is a cask of salt provisions, and half a cask of flour still left.'

"I now rallied Coles upon his conduct; compared it with that of Mr. Smith, and told him that when I had taken him on to the dépôt, in preference to the other men, it had been in the expectation, that if any disaster had happened, he would, by his coolness and courage, have given such an example as would have exercised a salutary influence upon the others. This had the desired effect upon him; he became perfectly cool and collected, and promised to make light of the misfortune to the rest, and to observe the strictest discipline. I then requested Mr. Smith to see the little flour that was left in the barrel and on the rocks carefully collected by Coles, and, leaving them thus engaged, I turned back along the seashore towards the party; glad of the opportunity of being alone, as I could now commune freely with my own thoughts.

"The safety of the whole party now depended upon my forming a prompt and efficient plan of operations, and seeing it carried out with energy and perseverance. As soon as I was out of sight of Mr. Smith and Coles, I sat down upon a rock on the shore, to reflect upon our present position. The view seawards was discouraging; the gale blew fiercely in my face, and the spray of the breakers was dashed over me; nothing could be more gloomy and drear. I turned inland, and could see only a bed of rock, covered with drifting sand, on which grew a stunted vegetation, and former experience had taught me that we could not hope to find water in this island; our position here was, therefore, untenable, and but three plans presented themselves to me: first, to leave a notice of my intentions on the island, then to make for some known point on the main, and there endeavour to subsist ourselves until we should be found and taken off by the Colonial schooner; secondly, to start for Timor or Port Essington; thirdly, to try to make Swan River in the boats. I determined not to decide hastily between these plans, and in order more fully to compose my mind, I sat down and read a few chapters in the Bible.

"By the influence these imparted, I became perfectly contented and resigned to our apparently wretched condition, and, again rising up, pursued my way along the beach to the party. It may be here remarked by some, that these statements of my attending to religious duties are irrelevant to the subject, but in such an opinion I cannot at all coincide. In detailing the sufferings we underwent, it is necessary to relate the means by which those sufferings were alleviated; and after having, in the midst of perils and misfortunes, received the greatest consolation from religion, I should be ungrateful to my Maker not to acknowledge this, and should ill perform my duty to my fellow-men, did I not bear testimony to the fact, that under all the weightier sorrows and sufferings that our frail nature is liable to,

a perfect reliance upon the goodness of God, and the merits of our Redeemer, will be found a sure refuge and a certain source of consolation."—Pp. 389—394.

We must now bring our observations to a conclusion, without having laid before our readers a tenth part of the passages which we could have wished to extract; but there are other and abler contributors to the Christian Remembrancer upon whose space we must not trench, and we therefore lay down our pen, cordially thanking Mr. Grey for the instruction and amusement he has afforded us, and strongly urging all who have the opportunity to peruse his most valuable work.

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HISTORY teems with examples of the firm and tenacious hold retained upon the minds of men, from generation to generation, by positions which have been advanced in favour of the party to which they are attached, or by the opinions in which they have been brought up. It is indeed the consequence of the providential constitution of our moral and mental nature, according to which it is, in its healthy state, slow of admitting that which is inconsistent with its general frame of thought and feeling, reluctant to part with that which is entwined with its associations, and apt to regard with distrust every appearance of novelty; thus it is enabled to maintain some stability amid the fleeting scenes of slippery change by which it is surrounded. But, at the same time, this conservative principle may be exercised too much in exclusion to others, and the more so, inasmuch as it favours both our indolence and our wilfulness. It may often be a positive duty to contend with it, just as in the body we have often to combat with our natural attachment to spots where we have long dwelt; and as these spots may have no beauty or anything else but long familiarity to recommend them, so those positions may be destitute of truth. But from long familiarity they have assumed such an appearance of reality, that they stand for first principles, or indubitable facts; and a cry of indignation is immediately raised at every attempt to shake, or even question, their authority. Thus they go on from age to age acquiring strength, and rooting themselves deeper in conviction.

Circumstances, however, occasionally happen which compel the mind to some investigation. For example, a controversy arises, which in its course gives a rude shake, even to a question which seemed most settled ground. Immediately an alarm is given, there is a run to repair the damage, and if the workmen but fill up the chinks and smoothe again the swells of the surface, the general feeling of security returns. Thus, the champion of a party, which

relies upon some historical position whose basis has been so shaken, is applauded as a mighty conqueror, if he but go so far as to look out the detached passages on which the presumed fact is built, in the original authors, without reading any further, and having satisfied them that they are there, replaces them to their eyes in the same view in which their leaders first represented them. There is not a sect in this country which is not thus resting in perfect security upon some unsubstantial ground, which will not bear examination. Good reason has it indeed to believe with all its heart and mind; otherwise it loses the distinguishing articles of its creed, and dissolves into the general mass. Presbyterianism, with all its manifold brood, is seated upon a heap of such traditionary misrepresentation, which as yet it has wanted both the learning and candour to investigate. The same isolated passages are produced; the original context remains unread.

Equally sectarian will be the views of any member in our Church who shall decline for her the most searching investigation into the facts on which she rests or resists any claim. And yet it cannot be but that there are too many whose minds have become so prepossessed with the notion that our palmary argument against the usurpation of Rome, is our derivation from the ancient British Church, that they are impatient of any doubt which may shake such a position. They see no end of ruinous concessions, leading to ultimate submission, if we abandon it. But surely the first object of the true Churchman is truth, lead whithersoever it will; and the true Anglicanist has been taught, from his youth up, to look antiquity in the face, like a generous and dutiful pupil, and not to skulk away like a truant. Her learned men have been used to expatiate without misgiving, to the utmost extent of ecclesiastical and historical record, and not inured to dare to shut up a volume because they dare look no further. If, therefore, any ground which has been generally presumed on as secure, be found slippery, is it not the part not only of truth, but even of self-preservation, to remove the scene of our struggle to a more stable support of our feet. Is it wise in any warfare obstinately to maintain a post which is not tenable, and on the loss of which our own cannon may be turned against us? Truly we must not rail at popery, laughing at her slavish submission to all that has been once admitted, if we deal in the same spirit. However emancipated from her yoke, we shall have but changed the master, and not the man.

It was under the impression, we trust, of some such feelings as these, that, in the number for February last, we undertook, not only to question, but flatly to deny any derivation of our Anglican church from the Ancient British; which we attempted to show had been long extinct, without leaving any succession. We gave but a very brief and general sketch, and lay therefore open to objections. We now propose to go into detail; and will show that not only the ancient British, but even the Augustinian succession has long been utterly extinct. So far from entertaining any fear of the consequences, as to the independent attitude of our Church, we are confident that she will

stand more unassailable by Rome than ever. The deep importance and interest of the subject is our excuse for recurring to it.

We must begin by recalling to the reader's mind the fact, that it was a ruling principle, steadily inculcated by Rome on the Anglo-Saxon church, to have no communion with the British, on account of certain of its usages, which she pronounced uncanonical. This appears from the instructions of Gregory to Augustine, (Bede, i. 27, 64,) according to which he was to make no use of assistance in his consecrations, (unless he could perchance obtain it from Gaul.) As a canonical consecration required at least one assisting Bishop, according to the very first of the apostolical canons, this departure from rule supposes an overwhelming necessity, and places the estrangement of the churches from the first in a very strong light.

This principle was acted upon most uncompromisingly in the case of the church of South Britain. The exception made by Wini, Bishop of the West Saxons, when he called in the assistance of two of its Bishops to the consecration of Chad, only serves to prove the rule more remarkably. Theodore pronounced that consecration null; so that he reconsecrated him.

It was not, however, maintained for a long time against the church of North Britain, Bishops of whose successions filled, for several successions together, the sees of Northumberland and Mercia, where the influence of Rome was for a while too distant for interference; and they even, in the person of Cedd, obtained that of the East Saxons, or London. The effect of the council of Whitby, however, held A.D. 664, was to draw the line of separation; so that Jaruman was the last of this succession, dying Bishop of Mercia, before the arrival of Theodore.

The arrival of this able prelate forms the critical juncture in the history of the succession of our Church, which we are now prepared to discuss. It took place in the spring of A.D. 669, in the second year after his consecration by Pope Vitellius. He found the sees in the following situation, which will show how motley up to that time had been the succession.

Canterbury, waiting for the successor to Deusdedit, of Augustinian succession, who died A.D. 664.

London, filled by Wini, of Gallic succession, who, having been expelled from the see of Wessex, A.D. 666, purchased this from Wulfhere, king of Mercia.

Rochester, *vacant* by death of Damian, of Augustinian succession, A.D. 664.

East Angles, *vacant* by death of Boniface, of Augustinian succession.

West Angles, *vacant* by the expulsion of Wini.

Mercia, *vacant* by death of Jaruman, of North British succession, A.D. 667.

Northumberland, held by Chad, who was consecrated by Wini, assisted by two South British Bishops.

Thus only two sees, out of the seven which England then contained,

had Bishops; and of those two Bishops,\* Chad only could transmit a British succession; the question is, did he transmit it? Now there is no mention of his assisting at any consecration whatever. British succession therefore cannot possibly be proved, and therefore any presumption upon it is unfounded. But we will go further, and show that it is very improbable that he should ever have assisted.

We will refer to that part of Bede's history which begins thus:—

"Itaque Theodorus, perlustrans universa, ordinabat locis opportunis Episcopos, et ea quæ minus perfecta reperit, his quoque juvantibus, corrigebat. In quibus et Ceadda Episcopum cum argueret non fuisse ritè consecratum," &c. iv. 2. s. 258.

From this we may presume that Theodore, in his progress from Canterbury, took first of all the five dioceses which lay comparatively close at hand; consecrating Bishops in them, perhaps with the assistance of Wilfrid, who had arrived before him in England, consecrated by the Bishop of Paris for the see of York, and was on the spot in Kent, ordaining priests and deacons until Theodore came: and that he reserved the distant sees of Mercia and Northumberland to the last. All his consecrations, therefore, except that to Mercia, were finished before he came to Chad. And there, as in Wini's case, he found the see indeed full, but irregularities to be corrected. He re-consecrated Chad, either now, or towards autumn, when he sent him to the see of Mercia: at present, however, Chad resigned the see of Northumberland to Wilfrid, and retired to the monastery of Lastingham. Hence, even had Theodore left any of those Bishops unconsecrated, and re-consecrated Chad when he came to him, there would have been no opportunity for Chad's assistance, before he was called forth to go to Mercia. And it is exceedingly improbable that any consecration should have been delayed until he was bishop of Mercia. Indeed Bede's account tells us just what we should have expected; namely, that he first filled the sees, and then looked into the irregularities of those that were already full. And supposing the vacancies which Theodore found at his arrival to be filled up by the time that Chad became Bishop of Mercia, there was no possible opportunity for Chad assisting at any consecration; for the very first

\* Though not a matter of importance, in this question, it is one of interest, to know whether Wini's assistance was required. But Bede seems remarkably shy of mentioning Wini. On several occasions where we might have expected his name to appear, as for instance in mentioning the appointment of his successor Earconwald, he avoids, as if industriously, the mention of it. Very probably his simony, to say nothing of his irregularity in communicating with British Bishops in the consecration of Chad, highly incensed Theodore against him; and his business would undoubtedly have been included with Chad's, when, "ea, quæ minus perfecta reperit, corrigebat," (Bede, iv. 3. 258,) had he not been shielded by the strong arm of Wulfhere, who had too good reason to protect him. But he was alive at the time of the council of Hertford, and yet he does not appear there, even by legate, as Wilfrid was allowed to do. This looks as if he were not admitted. From these considerations we may presume that Theodore did not use his assistance at his consecrations; and went upon the privilege which (as we have mentioned) Gregory conferred upon Augustine, if at least he was not assisted by Wilfrid.



vacancy that occurred on the bench was by his own death, which was in two years and a half from his appointment.

We may add that, even supposing one or even two of the southern sees to have remained vacant after Chad's accession to Mercia, Chad, distant as his situation was, and incessantly as he was occupied, would be the last person to be called in by Theodore to assist at consecrations. There were Bishops enough at hand.

Thus the notion of a British succession transmitted through Chad is not only unsupported by any evidence of fact, but opposed to all reasonable probability. The only channel remaining is the remnant of the British church which survived in Wales. But we showed, in the article before alluded to, how vain it was to look to this quarter. We will now state our reasons somewhat more in detail.

That church had its own metropolitan in the Bishop of St. David's; but as the kings of England were intent on wresting the supreme civil power from the princes of the country, so had the Archbishops of Canterbury no less set their hearts upon supplanting its metropolitan in the supreme ecclesiastical power. So early as A.D. 982, Dunstan added Llandaff to the suffragan sees of Canterbury, and consecrated Gwgan at Canterbury, with the assistance of four Anglican Bishops. In progress of time, St. Asaph and Bangor were added, and their Bishops similarly consecrated, as we might *a priori* conclude; since, from the very nature of the case, the Archbishop would not call in the assistance of any suffragan of his rival of St. David's. Thus, by the end of the eleventh century at latest, the Anglican succession, in all its purity, had displaced the British in three of the sees, and St. David's stood alone, bereft of her daughters. Early, however, in the twelfth century her day also was come. After having a pure uninterrupted British succession from David, she was at last compelled to receive an Anglican prelate in Bernard, A.D. 1115. Thus expired the succession of the British church, after a duration of at least eight hundred years. We may take a specimen of the utter revolution in the succession of the church of Wales, by exhibiting two consecrations:—

A.D. 1176. Peter, consecrated Bishop of St. David's, at Canterbury, by Gilbert, Bishop of London, assisted by the Bishops Walter of Rochester, and Roger of Worcester.

A.D. 1256. William de Radnor, consecrated Bishop of Llandaff, at St. Paul's, London, by Archbishop Boniface, assisted by Walter, Bishop of Worcester, and Walter, Bishop of Norwich.

So utterly vain is it to seek any channel of British succession in this direction. It has been utterly, irrecoverably lost, for these last seven hundred years and more.

Perhaps some one may say, that there still survives a presbyterian succession; and, undoubtedly, had there been no Anglican priests introduced, after that the sees in Northumberland, Mercia, and Wales, had fallen under Anglican Bishops, the presbyters in those sees might, at this day, have traced a line in the mere presbyterian direction

up to the British Church. But since nothing is more common than the transference of presbyters from other dioceses into these, (to say nothing of letters dismissory,) and since ordinations must have taken place in them over and over again, at which the assisting presbyters as well as the Bishops had their orders conferred in a purely Anglican (so to say) diocese, all trace, (however such a line may possibly exist,) is quite lost; and therefore, practically speaking, the succession is gone. Our present motley English population of Britons, Saxons, Danes, Normans, have as much reason to make any claim on account of the ancient Britons as the present generation of presbyters in any of those sees, due as it is to British, Gallican, Roman succession, to refer to the ancient British Church. But supposing such a line could be proved, what has a catholic and apostolic church to do with a line which is not traced through Bishops as such?

The Augustinian line we see is also quite extinct. It may be important to keep this in view on several occasions of discussion.

We will now return to consider the crisis of the Church in this island, under Theodore.

We may assign this period as the commencement of our *national* Church. Hitherto there had not been that unity which is essential to its existence. Bede especially remarks that Theodore "*Primus erat in Archiepiscopis cui omnis Anglorum Ecclesia manus dare consentiret.*" iv. 2. § 256. It had had no succession prevailing and permanent in itself, but had borrowed where it could, whether from the line of Augustine, or from Iona, or from Gaul, or from Rome. Neither had it ever met in council, for what is commonly called the Council of Whitby was merely a conference between the British and the Romish parties. But now in A.D. 673, Theodore assembles a council, at which too every Bishop present had been consecrated by himself. And all the Bishops of the Church were present except Wini and Wilfrid; the latter of whom, however, sent his legates. Its professed object was to cement the unity of the Church, thus for the first time so happily assembled under one head, and, as it turned out, with one mind.

Here, then, is the ground to which we are to come with the Romanist. The claim of Rome, founded upon the mission of Augustine, is refuted by her own practice in the case of Bulgaria, which our readers may see extracted from Mr. Palmer's Reply to Dr. Wiseman, in our late series, in the number for October 1840. But she founds a claim also on the derivation of our orders; in answer to which we have seen that it will argue either ignorance, or dishonesty, to deny the fact. But we have the best reason in the world to deny the conclusion which she would draw from it. Such a claim was never dreamed of at the time when this succession was permanently derived through Theodore. Only let us study the whole transaction in Bede, peruse the pope's own letter to King Oswy, read Theodore's own words at the opening of his council, and mark Bede's narrative of its proceedings, bearing also in mind the style of

such letters, speeches, and narratives, after Rome had set up her claims ; and it is impossible not to perceive that neither the pope, nor Theodore, nor Bede, had any other notion than that the Anglican church was entirely independent of Rome, and no further bound to her, than in that filial love and desire of unity, which the American church for the same reason at this day entertains towards the Anglican. In fact, we see at this day, on the same soil of America, examples of the practice of Rome in her better days of the seventh century, and in her worst since. There is the American church, deriving her orders from consecration at Lambeth, completely organized within itself, and in that sense a national church : and there is a branch of the Romish church, which cannot stir without continual reference to Rome. Indeed, ever since Rome has so taken upon her that whosoever asks a favour from her, must from that moment be regarded as a slave or a rebel ; the derivation of national churches from her has become impossible. In every spot where the planting of Christianity over the newly-discovered countries of the East and West can be at all referred to her, she has planted a mission rather than a church ; a branch which cannot live without her, not a tree which has life and the power of propagation in itself. No wonder, therefore, that the advocates of her claims are so prepossessed with this her spirit, that they cannot help carrying it into their perusal of the history of our early Church, and see things there which have no existence but in their own wilfulness or prejudice. Thus they falsify every fact that they touch. Baronius (if we remember right) in mentioning the above council, cannot help *inserting*, that it was called by order of the pope. Should the Romish argument be allowed, there could never exist any church, properly such, which had not had an apostle for its immediate founder. There could have been no independent churches, like Carthage, or Constantinople, or even Alexandria.

We earnestly hope that henceforward our controversy with Rome will be fought on this stable ground of historic fact ; and that our advocates will not, by indulging in mere speculation, give Rome the advantage of answering them with speculation equally true. But the mischief is, that the most forward in this conflict on our side are too often the least qualified to conduct it. They are like the old Germans, who were flourishing in the air with their broad sword, while the Roman pointed sword was thrust into their body. They are slashing, now here, and now there, with all the vague and indecisive aim of second-hand information, affording an easy triumph to the wary foe who has his eye fixed upon one point ; and the worst is, that they know not that they are dead.

“The times have been

That when the brains were out the man would die,  
And there an end. But now they rise again,  
With twenty mortal murders on their crowns.”

And so we shall go on, giving the advantage to the enemy, if our Clergy shall be unable, for want of proper information, to decide

where the victory really lies; for it is at least as important to have a body of spectators on our side acquainted with the rules of the fight, as it is to have a champion at all. Let them not then be frightened from the study of antiquity by the cry now raised against it. Oh, how delightful is the sound of that cry in Romish ears! Nor let them think it of such inferior consequence compared with that of Scripture, that it may be safely laid aside. We presume that they are not come to that pitch that they starve the body, because it is so very inferior to the soul. But let them remember that they owe a duty to their Church as well as to their flocks, and that the circumstances of the times imperatively demand the exercise of this duty. The Church desires a hearing, demands an audience that can understand her arguments, appreciate her claims, examine her authorities. Does such an audience exist, even amidst her own ministry, to that fulness which is required? We fear not. We state with sorrow our belief, that many zealous but ill-instructed champions of the platform are more in the eyes and ears of her Clergy, than such as the truly learned author of the Reply to Dr. Wiseman. Rome would indeed gladly keep our eyes confined to the platform, as she has proved by the stir which she made upon a late occasion. She knows that she has nothing to dread there; but finds there, on the contrary, an useful diversion of public attention from much more formidable antagonists.

It is, therefore, not only most desirable, but most necessary, that the ecclesiastical antiquities of our country should engage the interest of the body of our Clergy much more than they now do. Many have abundant leisure for it, and may be said to be retained by her as her advocates. If only our cathedral and university Clergy would do their duty in this respect, we should have a body sufficiently large and respectable to direct public opinion aright, and it might not only send forth well appointed controversialists into the field, but would form an audience which would at once deter such as now venture forth utterly unacquainted with the true bearings of the controversy, and, like all irregular troops, expose the common cause to danger, and would encourage all such as were truly qualified to enter the lists. The facilities of acquiring such knowledge have been wonderfully increased of late. For instance, Bede's ecclesiastical history has now been brought within reach of every clergyman, by the edition published by the English Historical Society; and as the style of this author is easy, and the work of a moderate compass, it may not be too much to hope that it will, with many, supersede the usual books of second-hand information. Then we may hope, at length, to be rid of a heap of modern false tradition, which at present so much encumbers the subject of the early period of our ecclesiastical history. Then will feelings be awakened of a far deeper tone, affections moved of a far more healthy nature, knowledge acquired of a far more exact and truth-telling character, than the excitement of novelty, the gratification of party spirit, the conceit attending second-hand information. Then we shall not have a body which will dispute orders through ignorance,

and wherein, from the general want of knowledge and discipline, any one may set up to be an officer; but a well-disciplined army, which will put an effectual stop to the aggressions of Rome.

Among the joyful signs of this improving spirit among us, may be reckoned the volume, the title of which has been prefixed to this article. It is the ancient chartulory of the cathedral of Llandaff; containing the lives of its more ancient and eminent prelates, which were read in the church, as of S. Dubricius, S. Teilo, S. Oudoceus, and giving an account of the endowments and estates of that church. It therefore contains a body of information highly interesting to the lovers of our ecclesiastical history; and consequently, although hitherto confined to the less accessible form of MS., has been so frequently and diligently consulted by our antiquaries, Usher, Godwin, Wharton, that almost all its direct historical information has been extracted. It requires, however, some critical powers for its proper use. The lives above mentioned are quite in the legendary style of the twelfth century, and seem to have come from much such a hand as that of the celebrated Geoffry of Monmouth. There is the usual quantity of miraculously-obedient stags, of dragons the terror of kingdoms, and other prodigies. Indeed, nothing can be more different than the Welch and Latin documents concerning Wales. The former are sober and trustworthy, and generally cotemporary: the latter, being the work of monks, fabulous, and treating of times long gone by. It is much to be desired that the latter should be made accessible, through translation, to the students of the antiquities of our Church and State.

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1. *Histoire de Saint François d'Assise.* Par E. C. de Malan. Paris, 1841.

2. *Letter from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq., descriptive of the Estatica of Caldaro, and the Addolorata of Capriana.* London: Dolman. 1841.

THE great christian hero of the middle ages, was undoubtedly St. Francis d'Assisi. Thrown on the world at a time when the secular grandeur of the Church, the avarice and pride of the hierarchy, and the licentiousness of the laity, had nearly reached their greatest height, he undertook to restore and react the humility, the poverty, and self-abnegation of the great Captain of the faithful, and his immediate followers. This was his mission; in this his heroism consisted. He had the hardihood, under every possible discouragement, to attempt to combat, single-handed, the spirit of worldliness and luxury, that every where reigned predominant, and had, to all appearance, supplanted the crucified life of Christ in the Church; to rekindle the flame of divine love, that had been well nigh extinguished by the love

of the world ; to convert, in short, the Church of the middle ages from the carnal to the spiritual.

The era of St. Francis was one doubtless of unbounded zeal for the interests of Christendom ;—on every side the prince and the peasant were found willing to peril their lives, and to sacrifice the dearest ties of social life, for the good of the Church. But it was rather for her temporal than for her spiritual advancement, that the magnificent efforts of the middle ages were undertaken. All tended to the aggrandizement of the Clergy, and to secularize, in a bad sense, the bond of union between the Clergy and the people. The spiritual enemies of the great European family of Christ, ceased to be fought against with spiritual weapons. "Jews, Turks, infidels, heretics," came to be regarded as the natural foes of Christendom, and fire and the sword accordingly took the place of the pulpit and the pen in the work of their extermination.

There was, it is true, something novel and admirable in a zeal which could induce the confederated kings of Europe to lay their treasures in the lap of the Church, and to expend with reckless courage their own and the best blood of their subjects, in the assertion and maintenance of what were supposed to be her rights and privileges ; but it was after all a delusion,—a wide-spreading, fearful delusion of the arch-enemy of Christ, having its source in opinions and practices that tended to sap the very foundations of his spiritual kingdom. The worldly and vain-glorious spirit of the Crusades operated within its degree, in all the relations and duties of the christian life. Religion became a thing purely external ; the sacrifices which the Church absolutely required of her children, were only such as carried with them a present reward and renown, and these were too generally accepted as a substitute for the real sacrifice of heart and affections, to which, if there be a present reward, it is not in the glory of the world. In few words, at the time St. Francis appeared, the Church had forgotten her origin and her destiny ; she had succeeded in erecting the fabric of a magnificent earthly dominion, and in her pride had become ashamed to wear her native garments of mortification and self-denial ; his mission, therefore, was to exhibit in himself and his followers, the attributes of the spiritual life of primitive Christianity.

We are not going to defend the mode in which he set about this. There may have been much that was extravagant, fanatical, and superstitious, in his proceedings. If any of our readers wear spectacles through which these characteristics appear in frightful magnitude, we are not going to show them that their optics are distorted, or that their visions of middle-age superstition and grossness are phantoms, not realities. We are not going to insinuate that their spectacles are begrimed with the dirt of prejudice, or to endeavour to hide from them or ourselves the bad realities of religion in the thirteenth century. There are, we fully admit, many drawbacks to an appreciation of the merits of St. Francis as a reformer ; but still we think they may be appreciated. The exterior may be unpromising ; but that need not



hinder us from penetrating beyond the surface. There may have been all the fanaticism, extravagance, and superstition, that seem to stare us in the face ; but we are quite sure that in the case of St. Francis they were but the covering of a design from which we cannot withhold our admiration.

Neither are we going to pick a quarrel with those who, perhaps with good reason, have been accustomed to regard with delicate horror the numerous progeny of St. Francis, associating with the very name of "Begging Friar," all that is disgusting, dirty, lazy, and obnoxious ; at the same time we think it quite possible to contemplate the original *idea* of the Franciscan order, apart from its degraded condition at any after period, when the spirit of its founder had ceased to animate it, or when the character of the age, being changed, it had ceased to be necessary, and may have become a useless burden on society. More than this ; we see no difficulty in regarding the foundation of an order as an accident, rather than a necessary fruit of the work and mission of St. Francis. It arose from the custom of his time ; and for our parts, we think the custom was, in its intention at least, a manly, straightforward, and honest one. If in these days any of us become deeply sensible of defects and practical errors in the Church, we address ourselves to the business of reform, by preaching, if we are preachers ; or by writing books and printing them, if we are authors ; or by making speeches, if we be orators. We are accustomed to rest our hopes of a reformation (of clerical discipline, for example), on the co-operation of the whole body of the Clergy ; and hence it is that each one looks on another, to see who will take the first step ; each hangs back, as if matters might be brought into such a condition that a reformation would come of itself unnoticed and unhated. We talk about it and write about it, and are convinced of its necessity, but we do nothing—because we wait to see what others will do. Not so in the middle ages. A reformer began the work of reform in his own person ; he commenced by doing that which he was desirous that others should imitate. Taking, for his object, the counteraction of particular defects or errors in the religious life or temper of his age, he framed for himself a rule or pattern of christian conduct, expressly intended to bring out, in strong relief, the characteristics of piety, which he felt to be wanting. Men of like dispositions or sentiments associated themselves together in the work ; the originator gained followers and imitators ; and so confraternities were instituted that, after the fashion of the times, assumed the form of monasticism. And there was, in fact, this difference between the orders of monks founded in primitive ages and those which sprung up in the times of which we are writing, that the former were, in a great measure, devoid of any peculiar or individual character, while the latter rested their claims to utility on the maintenance of some specific obligation and purpose. Without this, indeed, we can hardly imagine any necessity for their institution. The Franciscan vow of poverty was not new ; it was common to the Benedictines and Augustinians. Preaching, the peculiar business of

the Dominicans, was also the business of the more ancient orders. But the times of St. Francis required that a more positive and striking testimony should be made against the prevailing love of the world, than the general purpose of the ancient orders permitted; and so on analogous grounds there seemed to be occasion for the services of men more exclusively devoted to preaching and the instruction of the poor than was compatible with the monastic obligations of Benedictines or Augustinians. The same view may be taken of institutions of a more recent date. We are not, indeed, aware of any of these that, like the primitive orders, have been founded merely for the general purposes of retirement and holy living. Each has had some definite and specific use; as, for instance, the "congregation of the Mission," established in France by St. Vincent de Paul, about the beginning of the seventeenth century, whose business was the assistance of the parochial clergy, in preaching, and in visiting and catechizing the poor; or his foundation of "spiritual retreats," to afford to young men the means of engaging in exercises of piety, preparatory to their entrance into holy orders; or his inimitable institution of the "Daughters of Charity,"\* for attendance on the sick poor in the hospitals and in their houses. Nor are the Jesuits altogether an exception to the rule we have laid down; at least in their original condition, and before they had begun to assume the privileges and characteristics of all other orders. But admitting that they did form an exception, the early history of the society shows the correctness of the rule. When Ignatius first submitted his draft of its laws and constitutions to the papal see, he could scarcely obtain a hearing, on the ground that his plan embraced no new purpose, or at least no purpose that could not be fully accomplished by orders already established; and it was only on the offer of Ignatius and his followers, to take, in addition to the usual vows of poverty, chastity, and monastic obedience, a special vow of absolute obedience to the Roman see, to be binding wherever they might be placed, that the pope was induced to give his sanction to the scheme.

But to return to St. Francis. The result of his early struggles with the world and its allurements, was a conviction that his only chance of victory rested on absolute compliance with the conditions under which the first preachers of the New Testament commenced their labours. When the apostles were sent to "preach the kingdom of God and to heal the sick," Christ said, "Take nothing for your journey, neither staves nor scrip, neither bread nor money, neither have two coats apiece;"—they were to depend, in short, on alms. St. Francis believed that this rule was binding on him, and he determined accordingly to reduce himself to a condition of absolute poverty.

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\* This seems to be their proper title, and not "Sisters of Charity," as they are usually termed. In all formal documents relating to the order, they are named "*Filles de la Charité*," and by this appellation they were distinguished from an association which bore the name of "*Dames de la Charité*."

Till this period he had been the idol of his young companions, and their leader in every kind of gaiety and dissipation, having all the advantages that a handsome person and command of his father's wealth could bestow. But now his conduct and appearance underwent an entire change. He gave his fine clothes and money to the poor, and sometimes begged with them, and for them, at the doors of the churches where they were wont to assemble. His body became emaciated with fasting, and his whole aspect so cadaverous and unusual, that the people of the town and his former gay companions believed he had gone mad, or was playing the fool, and ridiculed him, and loaded him with every kind of opprobrium. His father, too, accusing him of having stolen his goods and money, threw him into prison, in hopes of either recovering the property which he supposed his son had made away with, or of converting him by severe treatment from his absurd course. This not having the desired effect, an appeal was made to the Bishop of Assisi, who summoned Francis before him, and desired him to comply with his father's demand; but the young saint, having nothing about him that could be supposed to belong to his father but the clothes he wore, stripped himself naked, and delivering up his clothes to his father, said, "Now I may safely say, that I have no father or treasure but in heaven."\*

After this, it appears that he fled from the city of Assisi, and lived for a time in solitude, wandering about from place to place, and begging his bread at the doors of the houses or monasteries he happened to pass; and having now, as he imagined, brought himself into obedience to the evangelical rule of life, he began to increase the severity of his mortifications and self-denial, by applying himself to such occupations as he had formerly deemed the most revolting,—in particular to the care and relief of those who were afflicted with leprosy. His biographers inform us, that "one day he heard a voice from heaven," saying, "Francis, if thou wilt know my will, hate and despise the things that according to the flesh thou hast most loved and desired. Fear not this trial, for those offices which have hitherto seemed disgusting and painful, will soon become sweet and agreeable." Immediately he perceived a leper coming towards him, and overcoming with a strong effort his horror and disgust, he gave him such assistance as he could, and kissed his hand. The leper, continues the legend, instantly disappeared; for it was Christ who presented himself in that form, in order to try the faith of the saint.

In the middle ages it was impossible to have adopted any greater form of self-abasement than to become the associate and servant of poor lepers. The disease of itself was a fearful infliction, even when the sufferer had every means that wealth could supply to alleviate his

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\* St. Bonaventura's account of this scene is the following:—"Insuper ex admirando fervore, spiritu ebrius, totus coram omnibus denudatus dixit ad patrem, 'Usque nunc vocavi te patrem in terris, amodo autem securè dicere possum;' Pater noster qui es in cœlis, apud quem omnem thesaurum reposui, et omnem spei fiduciam collocavi."—*S. Bon. cap. 2.*

pains. But when to the malady poverty added its evils, we can hardly, taking into account the kind of quarantine to which the afflicted were subject, conceive any more dreadful condition of suffering humanity. Lepers were prohibited under the severest penalties from entering a church, a tavern, a fair, a mill, a market, or any crowded place. They were obliged to wear a particular dress. They were prohibited from touching any article till they had paid for it, from washing in any river or fountain, and from drinking except from a vessel they were obliged to carry. They were prevented from walking on the public roads; if they met any one, they were obliged to take the *leeward* side. They were entirely prohibited from speaking, and ordered to carry a little bell, by which they were to give notice of their approach, or make known their wants. The food which they received in the basket they carried, was to be eaten apart from all society, except that of their fellow-sufferers. In short, they were completely cut off from intercourse with mankind, and supposed to be dead. So entirely was this idea carried out, that in the ceremonial of the "separation of the leprous," the priest took in his hand some earth from the cemetery of the church, and sprinkling it on the head of the diseased, pronounced him "dead to the world."\* It may be easily imagined that this fearful excommunication from society often produced the most aggravated forms of misery, want, and actual starvation. To the rich, the privations endured were sufficiently painful; but the poor had no alleviation in their sufferings. If beggars, they had to solicit charity from people who fled at their approach; if of devout minds, they were to a great extent deprived of the consolations of religion, and it too often happened that they were driven to despair and perished of want. Such was the class to whose welfare St. Francis for a time devoted himself, for the purpose of completing his self-abasement.

Our limits do not permit us, nor would it be consistent with the purpose of these remarks, to trace the history of the saint through all its vicissitudes; we pass on, therefore, to the termination of his career, with which at present we have chiefly to do. We cannot help, however, recommending to our readers the perusal of the work which stands first in the list at the head of this article; or if they have opportunity, the original memoirs from which the modern work is compiled; being persuaded that there is no set of documents in existence more replete with interesting details of the personal religion of the middle ages.

The ruling idea in the work of St. Francis was, we have observed, to oppose, by a life of continual poverty and mortification, the love of riches, worldly grandeur, and self-indulgence, by which the Church of his day had been overcome; and having done this, to set up the love of Christ as the only true principle of action and legitimate source of happiness. With this idea, his whole career was perfectly con-

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\* D. Martène, tom. iii. De Antiquis Ecclesie Ritibus.

sistent ;—it began with an excess of mortification never, perhaps, previously equalled, and it terminated in an ecstasy of divine love. Were the history of his life but a mere fable, we must admit its consistency. Call it, if you will, a fiction of christian poesy,—call it the portraiture of an imaginary christian hero ; still you must allow its beauty, its perfect arrangement and harmonious glow of colouring. You may be disposed to reckon the *ideal* of the life of St. Francis imperfect, or his notion of evangelical obedience one-sided (though, indeed, in judging truly of this we must take into account the specific object he had in view, and the character of his times) ; but you cannot help wondering at the precision with which every action of his life, every incident in his history, whether important or trivial, served to develop the ideal perfection at which he aimed. It is this unity and completeness in his character as a saint that has, we think, gained him so many passionate admirers and imitators in the Roman Church, especially among her imaginative children. He has long been, and is still, the model and measure of excellence to the ascetic devotee ; but in former days, when art lent its creative powers to the Church, the life of St. Francis was its most universal theme of inspiration,—the locality of his birth-place and tomb, the altar on which its richest treasures were placed.\* And perhaps this very fact has greatly contributed, in more recent times, to brighten the kind of poetical halo which seems to surround the memory of the saint, and to render him an especial object of admiration to the multitudes of imaginative Christians of these days, whose religion consists so much more in sympathy with

\* M. C. de Malan has given the following list of painters, occupying places in the history of art, from the 13th to the 17th century, who have illustrated the life of St. Francis :—

Giunta Pisano,  
Margaritone,  
Cimabue,  
Giotto,  
Bonaventura Berlinghieri,  
Taddeo Gaddi,  
B. Angelico da Fiesole,  
Pesellino,  
Benozzo Gozzoli,  
Domenico Ghirlandaio,  
Ridolfo Ghirlandaio,  
Giovanni Bellini,

Sinibaldo Ibi,  
F. Morone,  
Vincenzo Catena,  
Ercole Grandé,  
Sebastiano d'Udine,  
Francesco Francia,  
Giovanni Carotto,  
A. Buonvicini,  
F. Mino da Turrita,  
Adone d'Assisi,  
Cesare d'Assisi,  
L. Cigoli,

and ten or twelve Spanish and Italian painters of the 16th and 17th centuries. Of the poets who have sung the praises of St. Francis, there is also a goodly list, commencing with the very fathers of Italian poesy, Guitton d'Arezzo and Dante. The former thus addresses the saint :—

“ Cieco era il mondo ; tu failo visare  
Lebroso ; hailo mondato  
Morto ; l'hai suscitato  
Sceso ad inferno ; failo al ciel montare.”

St. Francis was himself a poet. Three “cantic” are extant, in the Italian language, which are attributed to him : two of them in verse, and the third in measured prose. The one commencing, “ In foco l'amor mi mise,” has great beauty.

the past, and regret that the former glories of the Church are gone, than in the present reality of a mortified and spiritual life.

The ecstatic termination of the career of St. Francis is thus described by St. Bonaventura :—" Francis, the servant and truly faithful minister of Christ Jesus, being in prayer on Monte Laverna, lifting himself to God by the seraphic fervour of his desires, and transforming himself by the movements of a tender and affectionate sympathy with Him who, in the excess of his love, was willing to be crucified for us, saw, as it were, a seraphim, having six shining wings of fire, descend from heaven. This seraphim came with a very rapid flight towards Francis ; and then he beheld among the wings the figure of a man crucified, who had his hands and feet extended and attached to a cross. Two of the wings covered the head, two were extended for flight, and two veiled the body. Francis seeing this was greatly surprised, and a joy mingled with sadness and grief filled his soul. The presence of Christ, who showed himself under the figure of a seraph in a manner so marvellous, so familiar, caused him an excess of pleasure, but at the grievous spectacle of his crucifixion, his soul was pierced with grief as by a sword. He profoundly wondered that the infirmity of suffering should have appeared under the figure of a seraph, knowing well that it agreed not with his condition of immortality ; and he could not comprehend this vision until God made him understand interiorly, that it had been presented to his eyes, to let him know that it was not by the martyrdom of the flesh, but by the quickening of the soul, that he could be entirely transformed into the perfect image and resemblance of Christ crucified. The vision disappearing, left in his soul a seraphic ardour, and marked his body with a figure conformed to that of the crucified, as if his body, like wax, had received the impression of a seal ; for soon the marks of the nails began to appear in his hands and feet, such as he had seen in the image of the God-man crucified. His hands and feet were pierced with nails in the middle: *the heads of the nails, round and black, were on the palms of the hands and fore part of the feet. The points of the nails, which were a little long, and which appeared on the other side, were bent backwards on the wound which they made. He also had on his right side a red wound, as if he had been pierced with a lance, which often shed sacred blood on his tunic.*" The same account is repeated by Friar Elias in 1226, in a circular letter, on the occasion of the death of St. Francis ;—and in 1227, Luc de Tuy, in a treatise against the Albigenses, wishing to prove that Christ was really crucified, quotes the fact, that St. Francis received the marks described by St. Bonaventura, and which, he says, " were seen by many religious and seculars, clergy and laity, who enjoyed that happiness five years ago. They were not," he says, " mere openings made by nails, but nails themselves formed, of the substance of his flesh, and which, with the wound on his side, made him appear at his death, as if he were just taken down from the cross." The same facts are related in three bulls of Gregory IX. in 1237 ; and



in 1254, Alexander IV., preaching publicly, and in presence of many Franciscans and Bonaventura, affirmed, that during the life of St. Francis, he had seen the *stigmata* with his own eyes. In 1255, in a bull addressed to all Bishops, on the life and miracles of St. Francis; the same pope says, that "attentive eyes had seen, and assured hands had touched his hands, and that there were certainly in them nails well formed, either of his own flesh, or of some material newly produced. We are not," continues Pope Alexander, "resting on fables or chimeras, when we assure you of the truth of the *stigmata* of St. Francis, for long time since we were perfectly acquainted with him, God having given us the grace to form with the holy man a strict intimacy, while we were of the household of Gregory IX., our predecessor." The evidence, in short, seems to be perfectly conclusive as to the fact that St. Francis, for two years previously to his death, bore the marks which have just been described.

Nevertheless, many who lived at the time were incredulous. It appears that a Bishop of Olmutz considered the miracle to be derogatory to the peculiar prerogative of Christ, and if even it were not so, to be irrational and unnecessary; and in 1237 he addressed "letters to all the faithful," in which he asserted that "neither St. Francis nor any other saint ought to be painted in the church with the *stigmata*; and that whosoever maintained the contrary, sinned, and was undeserving of credence, as an enemy of the faith; because the Son of the Eternal Father having been crucified for the salvation of mankind, his wounds alone were to be revered, according to the christian religion." To these letters, Gregory IX. replied in one of the bulls already referred to. "We wish," says he, "to examine well the reasons which you may have in support of your opinions, to show you that they are bad, and to induce you to abandon them; you found your sentiments perhaps on this—'It is not lawful in the mystical body to attribute to a member the marks of honour that appertain to the head.' But you forget to add—'unless by a special grace these marks be accorded to a saint for his merits.' On which we observe, that God, whose wisdom is infinite, not having disdained to form man of the slime of the earth after his own image and resemblance, and to take to himself by the mystery of the incarnation the fashion of a man, that he might redeem him from death, may have wished to honour a saint whom he loved by the impression of the *stigmata*. What rashness or sin then is there in representing by pictures, to the eyes of the faithful, this singular privilege, to the glory of Him who is its author? Not to speak of other pictures, do they not represent the prince of the apostles attached to the cross, though in a manner differing from that of Jesus Christ? 'It is,' you will reply, 'because He, who is the truth itself, having predicted that which would happen to the apostle, and his prediction having been accomplished, one has good reason for saying that he was crucified, and for representing him on the cross.' But have we not every proof that St. Francis, after having assumed

the habit of penitence, crucified his flesh by the continual practice of virtue, and that the *stigmata* were truly impressed on his body?"

Another class of disbelievers in the miracle were still more obstinate; for they affirmed that the whole affair was an imposture, the invention of the new order of Franciscans, to raise their credit in the Church. It must be admitted, however, that as these objectors were Dominicans, themselves a newly-founded and rival order, there is every likelihood that jealousy had something to do with their incredulity.

There is one circumstance in the account which we have given of the *stigmata* of St. Francis, to which we beg the especial attention of our readers. All ancient authorities agree in stating, that the hands and feet were not merely pierced as if by nails, but that there were actually remaining in them the appearance of nails, either "formed of the flesh, or of some matter newly produced." No writers affirm that blood ever flowed from the hands and feet, but only from the side. Now this is at variance with the popular belief, based, we suppose, on the representations of painters, who probably wishing to increase the importance of the miracle, have departed from the truth of the legend, and, by a pictorial license, painted the *stigmata* as bleeding wounds. We call the attention of our readers to this fact for two reasons:—in the first place, because in the case of St. Francis himself, mere wounds were more likely to have been self-inflicted than the kind of formation which has been described; or rather, we should say, that the fleshy formation could not have been produced artificially, while nothing was easier than to inflict the wounds; and in the second place, because, in the two cases described by Lord Shrewsbury, the wounds are made according to the popular version of the legend, and are solely of a kind which may be self-inflicted.

Let us, however, turn to his lordship's pamphlet. The subjects of the supposed or real miracles are two young women, named Maria Mörl and Domenica Lazzari, the former aged 29, and the latter 25; both of whom are labouring under maladies, the nature of which is not stated, but which are supposed to be incurable. Maria is termed the *Estatica of Caldaro* (her native place), on account of the state of ecstasy in which greater part of her time is spent; and Domenica, the *Addolorata of Capriana* (her native town), because of the long and excruciating diseases to which she has been subject. Of the *Estatica*, Lord Shrewsbury relates, on the authority of Görres, that during her early years she suffered various attacks of illness, "which she bore always with the most exemplary patience, and ever ending in increased piety and devotion, and in a still more frequent approach to the sacraments, notwithstanding her other avocations; for her mother being dead, the affairs of the family fell principally upon her. When, in 1822, she had attained her twentieth year, she evinced the first symptoms of ecstasy, falling into that state each time that she received the Holy Communion. But it suddenly took a more decided character on the

festival of Corpus Christi of that year in Caldaro, as is thus related by Görres:—

"As her confessor was aware that she always after communion remained six or eight hours, sometimes longer, in a state of ecstasy, he thought it expedient that she should receive it early, in order to be at rest the remainder of the day. Accordingly he carried the blessed sacrament to her at three o'clock in the morning, after which she fell immediately into a state of ecstasy. Her confessor left her; and being much occupied that day and the next morning, he did not return to her till three o'clock in the afternoon of the following day, when he found her kneeling in the exact position in which he had left her thirty-six hours before. In great surprise he questioned the people of the house, and learnt from them that her ecstasy had continued uninterrupted during the whole of this time. He perceived from this how deeply the ecstatic state had penetrated her whole being, since it was already a state of second nature to her; and that it must in future be her habitual condition, unless he should bring it within limits by recalling her to herself; he therefore undertook to regulate this state by virtue of that holy obedience which she had vowed upon entering the third order of St. Francis. . . . So early as the autumn of 1833, her confessor observed accidentally that the part of the hands, where the wounds afterwards appeared, began to sink in, as if under the pressure of some external body, and also that they became painful, and frequently attacked with cramps. He conjectured from these appearances, that the *stigmata* would eventually appear; and the result fulfilled his expectations. On the Purification, on the 2d of February, 1834, he found her holding a cloth, with which, from time to time, she wiped her hands, frightened, like a child, at what she saw there. Perceiving blood upon the cloth, he asked her what it meant. She replied, that she did not know herself; that she must have hurt herself so as to draw blood. But, in fact, these were the *stigmata*, which thenceforward continued upon her hands, and shortly afterwards made their appearance upon her feet, and to these, at the same time, was added the wound upon the heart. . . . They (the wounds) are nearly round, but a little extending lengthwise, from three to four lines in diameter, and are stationary on both the hands and the feet. Drops of clear blood frequently flow from these wounds on Thursday evenings and Fridays; on other days they seem covered with a sort of crust of dry blood, without the least appearance of inflammation, ulceration, or any vestige of lymph."

Of Domenica, the *Addolorata*, Lord Shrewsbury says,

"Her sufferings were so great that her screams were often heard to a great distance: still her patience was inexhaustible, and her resignation so perfect, that in the midst of her torments she continually expressed her gratitude and her love to God, and her sense of his mercy and goodness to her. The holy communion alone relieved her, *after which she frequently lay entranced for a considerable time. It was under these circumstances, that during one night her whole head was encircled by small wounds, fifty-three in number, which opened and bled profusely every Friday. Fourteen days after the crown of thorns, she received the stigmata in the hands and feet, and the wound in the side.*"

It is also related of Domenica, that for eight years she had neither eaten nor drank any thing but the holy sacrament, and that during this period she had never slept! At the conclusion of the pamphlet, Lord Shrewsbury quotes, from a recent life of Catherine Emmerich, who died in 1824 (and who herself received the stigmata), accounts of several persons who are supposed to have enjoyed the same privilege.

"There have existed," says the biographer, "in the Catholic church, since St. Francis of Assisium, a considerable number of pious personages, who have attained

to this degree of the contemplative love of Jesus, this most sublime expression of identification with his sufferings, known to theologians by the name of *vulnus divinum*, *plaga amoris viva* : there have been at least fifty persons thus favoured. *Veronica Giuliani*, of the order of the Capuchines (Franciscans), who died at Citta di Castello in 1727, was the last of the number who was canonized (May 26, 1831) . . . . . Those best known in our days have been the Dominicans ; *Colombe Schanolt*, who died at Bamberg in 1787 ; *Madeline Lorger*, who died at Hadamar in 1806 ; and *Rose Serra*, a Capuchiness at Ozieri in Sardinia, stigmatized in 1801 : *Josephine Humi* of Wollrau, of the convent of Wesen, near the lake of Wallenstein in Switzerland, who was living in 1815 ; she belonged to this class of persons, but we do not remember whether she had received the stigmata."

Now, what are we to say to these things ? Are such miraculous gifts, in their own nature, impossible ? That we cannot affirm :—no one is able to say in what variety of forms it may please God to exemplify the death of Christ in the members of his body. "I am crucified with Christ, nevertheless I live," says St. Paul ; and so, in his degree, must every faithful man be able to respond. In the early ages of the Church, the sufferings and death of the persecuted were reckoned the highest and most honourable forms of participation in Christ's passion. Might we not say, then, that when persecution ceased, and Christians were exposed to the temptations of ease, riches, and the honours of the world, it was necessary by some new means to crown the victory of those who had been the foremost in resisting and overcoming perils to which the primitive believers were not exposed ? This seems to have been an opinion current in the middle ages ; but whether or no the theory be probable, we do not pretend to decide ; we can only deal with facts. Can we, then, deny the facts testified by witnesses such as Lord Shrewsbury, and the other persons of honour and credit whose concurrent evidence he adduces ? That is impossible ; no one can doubt that the appearances described by his Lordship are real and true—that the young women are exactly affected as he has related.

But, giving every credit to the truth of the relation, so far as it goes, the great question still remains,—“Are the appearances miraculous ?” On this point, we fear there is no evidence whatever. It does not appear that any one was present (as in the case of St. Francis there was) while the stigmata were received. The subjects themselves are described to have been in a state of unconsciousness at the time ; the one, Maria Mörl, being ecstatic, and unaware, after the wounds appeared, how or when they had been inflicted ; and the other, Domenica Lazzari, *being entranced during the night* of their production. The one was unable to give any account of the origin of the wounds, and the other has (for all we know) never uttered on the subject. In the absence, then, of evidence to the contrary, we are bound to assume that the wounds are natural wounds, and not miraculous. But if so, how have they been produced or inflicted—by the parties themselves, or by others ? If by themselves, was it with their own consent and knowledge ? This we cannot say ; for the Estatica was not aware how the wounds arose, and the piety of both her and the Addolorata is

obviously too sincere to allow us to suppose them capable of imposture. In charity, we cannot suppose this; but is it not possible that the wounds should have been self-inflicted while the subject was unconscious or entranced, or, being in that state, that they should have been produced by others from piously fraudulent motives? Physiological facts demonstrate that neither of these cases is impossible. Our readers who have looked into the history of Mesmerism, must be aware that cases have occurred in which the patients, after being thrown by artificial means into an entranced state, have undergone, without any symptom of suffering, the most painful operations in surgery. But we do not insist on such cases, though, so far as evidence goes, they are quite on a par with those of the *Addolorata* and *Estatica*; we rather turn to records of medicine or physiology, which, having been penned as matter of simple history, lie under no suspicion of having been invented or exaggerated in support of a preconceived system. These records inform us that *women*\* are liable, from constitutional or other causes, to a peculiar and very inexplicable derangement of their mental and physical powers. Under the influence of this deranged state, various manifestations of intellect and of the powers of the senses take place, which wholly disappear when the patient is restored to her ordinary condition. Sometimes we have the phenomenon which has been termed *double* or *divided consciousness* or *personality*; "which exhibits two separate and independent trains of thought and general mental capabilities in the same individual: each train of thought and each capability being wholly dis severed from the other, and the two states in which they respectively predominate subject to frequent interchanges and alternations."† Sometimes, apart from any increase or double action of the mental powers, we find the perceptions of sense exercised with a degree of acuteness altogether incomprehensible and truly wonderful. These facts are sufficiently well known to those who are conversant with the annals of physiology; and we believe that, supposing the *Estatica* and *Addolorata* to be labouring under some form of the malady just described, there is no medical man who would not admit the possibility of referring to natural causes most, if not all, the phenomena in their cases which are supposed to be miraculous.

Let us take the instance of the young woman whose case is described in the *Transactions* (1822) of the Royal Society of Edinburgh. Her malady commenced with a propensity to sleep, during which "she repeated the occurrences of the day, and sang musical airs, both sacred and profane. One evening, in the house of an acquaintance of her mistress, where she seems to have come for the purpose of seeing her home, she fell asleep in this manner, *imagined herself an episcopal clergyman*, went through the ceremony of baptizing three children,

\* It cannot have escaped the notice of our readers, that all the modern subjects of the stigmata have been women.

† Report of Dr. Dewar, on a case submitted to the Royal Society of Edinburgh. *Transact. R. S. E.* vol. ix. p. 305.

and gave an appropriate *extempore* prayer. Her mistress shook her by the shoulders, on which she awoke, and *appeared unconscious of everything*, except that she had fallen asleep, of which she showed herself ashamed." . . . "In the mean time a still more singular and interesting symptom began to make its appearance. The circumstances *which occurred during the paroxysm were completely forgotten by her when the paroxysm was over, but were perfectly remembered during subsequent paroxysms.* Her mistress says that when in this stupor on subsequent occasions, she told her what was said to her on the evening on which she *baptized* the children." When she was brought to the physician for medical advice, "she appeared as if in a state of stupor. Her eyes were half open; but when desired she could open them completely." . . . "When desired to turn her eyes to the direct rays of the sun, she readily obeyed, *but there was no perceptible contraction of the iris.*" When desired to sing, "she sang a hymn delightfully," which appeared to those about her to be "incomparably better sung than she could sing the same tune when well." Shortly after this, while under the influence of her complaint, she became the victim of an infamous design, of which "next day she had not the slightest recollection, nor did any one interested in her welfare know of it for several days, till she was in one of her paroxysms, when she related the whole facts to her mother." One day she was taken to church while the paroxysm was on her. "She shed tears during the sermon, particularly during an account given of the execution of three young men at Edinburgh, who had described in their dying declarations the dangerous steps with which their career of vice and infamy commenced. When she returned home, she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church and the sermon, and denied that she had been in any such place; but next night, on being taken ill, she mentioned that she had been at church, repeated the words of the text, and gave an accurate account of the tragical narrative of the three young men, by which her feelings had been so powerfully affected." Other cases are alluded to in the paper from which these extracts have been made. "One of them," says Dr. Dewar, "was an apparently simple girl, in the neighbourhood of Stirling, who in her sleep talked like a profound philosopher, solved geographical problems, and enlarged on the principles of astronomy, detailing the workings of ideas which had been suggested to her mind by overhearing the lessons which were given by a tutor to the children of the family in which she lived. . . . Another case was mentioned in the newspapers, two, or perhaps three years ago, of a more marked instance of double consciousness. The individual was liable to two states, each of which, if I rightly recollect, continued for two or more years. In one state, when it first came on, there was an oblivion of all former education, but no deficiency of mental vigour, as applied to ideas or pursuits subsequently presenting themselves. It was necessary for this woman to recommence the studies of reading and the art of



writing. A separate set of notions and separate accomplishments were now formed. In one of the states, an exquisite talent for music, and some others which implied refinement, were displayed. When another mental revolution arrived, these utterly disappeared, and the individual was reduced to a level with the rest of mankind, displaying a sufficient portion of common sense, but nothing brilliant."

The most remarkable case that has recently occurred of increased power of the senses, unaccompanied with the phenomenon of divided consciousness, is that of a lady now, we believe, living and residing in the neighbourhood of Plymouth. The facts of this case have not yet been given to the public in an attested form, but they are pretty generally known, and the particulars we are about to relate have been received from a gentleman who is acquainted with the parties, and with the physician who attended the subject of this most extraordinary form of disease.

It was during her recovery from a lingering malady, induced by a violent shock her nerves had received in consequence of her having unexpectedly witnessed the death of a near relative, that the phenomena appeared which excited so much wonder. At the time we speak of, she had recovered so far as to be free from any other complaint but that of weakness, an inability to walk, and extreme excitability of the nervous system. She generally lay on a sofa; and it was while in this confined position that her senses acquired an acuteness and a range of perception which, but for the testimony of witnesses of undoubted veracity, must appear to be altogether incredible. It seemed, at times, as if the several senses had lost their individual uses, and merged in one marvellous and universal faculty of almost boundless perception. One day, when lying in her usual posture, at a distance from the windows of the room, she suddenly said, "There is a man coming with rats." One of the family went to the window, but could see no one. On her still persisting that he was coming nearer, some one went out, and after a few minutes, observed a man "at the distance of several fields" (so went the words of the narrator) coming towards the house, and who proved to be a rat-catcher. When Miss B. first was sensible of his approach, he must have been from a quarter to half a mile distant from the house. On another occasion, a gentleman, a friend of the family, called, and after he had been a few minutes in the room, Miss B. exclaimed, "You have brought some chestnuts with you." "No," said he, "I have not;" but on searching the pockets of his great coat, he found a couple of chestnuts, which he remembered to have picked up some time before. But the most incredible fact of all, was the power she possessed of *reading by her hands*. A letter containing some family matters, of which Miss B. could not by any possibility have heard, was received by a friend who was residing with her family. The letter was placed between her hands, and on her feeling all over the writing, she related every particular of its contents. It must be remembered, in explanation of the possibility of this apparent miracle, that blind people

have been taught to read by means of letters formed in high relief, and that even common writing with ink is actually raised above the surface of the paper, though in a degree so minute as to be scarcely perceptible to the ordinary sense of touch. But the power of feeling in Miss B. was so acute that, as we have said, she could trace the forms of the letters above the surface of the paper. Nor was this all. Her sense of touch seemed to operate, in reading, very much like the ordinary cultivated sense of sight. A practised reader is not obliged to follow by the eye successively the form of every letter, and thus to spell, as it were, every word, but by a single glance he discovers the import of a sentence. And so it was in the case we are describing. Miss B. seemed at once, and without practice, to have gained the same power of instantaneously feeling, by the hand, the import of a piece of writing as she had before possessed by seeing. It was only necessary for her to pass her fingers over the lines as rapidly as she had been accustomed to run her eye, to tell what they contained. Many other anecdotes are current respecting this interesting and extraordinary case; but enough has been related for our present purpose. Return we, therefore, to the *Estatica* and the *Addolorata*.

Our readers will already have seen the application we propose to make of the cases which have been adduced, to the supposed miracles described by Lord Shrewsbury. If the *Estatica* be afflicted similarly to the young woman of whom we read in the *Transactions* of the Royal Society of Edinburgh, it is obvious that her wounds may have been inflicted by herself during some mental aberration similar to that related of the girl who imagined herself an episcopal clergyman. Who knows what her thoughts may have been? What if her fervent piety, her admiration of St. Francis (for it must be remembered that she is a Franciscan), may have led her to imagine herself the saint himself? What if she have imagined herself to have been actually crucified, and to have done that to herself which she supposed to be the work of others? And if we remember the phenomena of dreams, this is neither an impossible nor an improbable supposition. If it be said that the pain of such wounds must have restored her to consciousness, we point at the case of the girl who was not awakened from her stupor even by an atrocious attack on her virtue, of the occurrence of which, though it is proved that she offered a vigorous and successful resistance, she was not aware after the stupor had passed away. On the other hand, supposing the devout Franciscan to have been tutored, as no doubt she has been, to look upon *stigmatisation* as the crowning mark of her love to Christ, and to have ardently desired its infliction, might not the wounds have been the work of some other hand than her own, without any collusion on her part? her previously excited state of mind, her aspirations after this supposed identification with the sufferings of Christ, serving not only to prevent her being aware that the wounds, at the time of their infliction, were real and not imaginary, but to make the pain itself a desirable feeling, or, at least, a form of

suffering to which she would be inclined to offer no resistance. We should be sorry to think that this supposition had any foundation in fact; but nevertheless, if the ecstatic condition of Maria Mörl be a form of the malady, of which various aspects are seen in the cases we have quoted, the supposition is perfectly tenable.

Again; one great peculiarity in the malady of the young woman whose case is reported on by Dr. Dewar, was her partial consciousness of what was going on about her. When spoken to, she answered, though not always coherently, but she always did as she was desired. The same happened in the case of the Estatica. Lord Shrewsbury says (page 4),

"She might have remained in this (ecstatic) state and posture for several hours, had not her confessor, by a slight touch or a word, we could not exactly say which, so quiet and imperceptible it was, caused her to fall back on her pillow, which she did with the most perfect ease, placing herself in a sitting posture, with her legs extended under the counterpane, without the slightest effort, and without awaking from her ecstasy, remaining with her eyes shut and her hands joined as before, in the attitude of prayer, her lips motionless, and her soul transfixed in the same profound meditation. After again contemplating her for a few moments in this new position, her confessor proposed to us that he should awaken her entirely from her trance. We had no sooner assented than he addressed her in a mild gentle tone, as did the assistant priest from the other side of the bed, which was placed with its head against the centre of one side of the room, we standing close at her feet, when in an instant the most perfect animation was restored to her. She let fall her hands and opened her eyes, . . . looking first to one side, then to the other, as if it was the unexpected meeting of friends whom she had not seen for years."\*

Then, again, we are told that† "when M. de la Bouillerie visited her on his way to Rome, whither he was going to receive ordination, he found her kneeling in a state of ecstasy, when he saw a fly walk quietly across the pupil of her eye, when wide open, without producing the slightest sensation upon her." To this we oppose the statement of the physician who attended the young woman already noticed; "when desired to turn her eyes to the direct rays of the sun, she readily obeyed, but there was no perceptible contraction of the iris." Lastly; Lord Shrewsbury says, "Prince Licknowsky, whom we met here the other day, told us that he also visited her in October 1839. While kneeling in ecstasy on her bed, to his great surprise, he observed her moving round towards the window; neither he nor any of those present knew what it meant, till looking out, they saw the *viaticum* passing on its way to the sick, without bell, or chanting, or any sound that could indicate its presence." Here

\* The account given by Görres seems even more distinctly to evince the existence of the phenomenon of divided or double consciousness in the case of the Estatica. Speaking of her awakening from her entranced state, he says, "It takes but the necessary time to recollect herself and open her eyes, and she is as if her ecstasy had never existed; the expression of her face changes." . . . And of her again becoming entranced: "In the midst of conversation . . . at once her eyes become heavy, and in a second, without further hesitation, she is in an ecstasy."

† Page 15. Foot-note.

again we oppose the case of Miss B. ; and may not the Estatica have known and heard the peculiar tramp of the priests' feet, though unknown to and unheard by the bystanders? May she not (and we must not be thought to speak profanely), have detected by the sense of smell, that which, however changed by the mystical operation of the Holy Spirit, remains the same to sense?

We should sincerely regret if these remarks were supposed to proceed from the infidel rationalism that now-a-days seeks to deny, if not the possibility, at least the actual occurrence of miracles,—not only in these times, but in the more gifted ages of the Church. Far be it from us to forget, that a mystery hangs over all that relates to the spiritual life ; or that in itself, in its origin, its continuance, and its consummation, it is a greater miracle than any that can be supposed to accompany it in demonstration of its existence and its power. Equally sorry should we be were it likely that any observations of ours should tend to weaken the moral influence, which, it is affirmed by Lord Shrewsbury, the piety of the two Tyrolese women has exerted. "The good," says his Lordship, "which they have already done is great—the conversion of many reprobates, and the edification of thousands. None have ever visited them without returning better than they went." But nevertheless, we are sure that the discovery of a mistake or deception, we will not say imposture, in these cases, would do more harm to the cause of religion, in the long-run, than would be counterbalanced by any present, and apparently good effect ; and therefore it is, that we think a rigorous inquiry into the facts, to be a duty of the first moment. Nor let any Roman Catholic, in whose way these observations may fall, imagine that we treat the inquiry as a party one ; that we have any interested motives for wishing to show that the miraculous appearances are deceptions. Either way, the cases can make nothing for the questions between the Churches. We do not require miracles to convince us that the Catholic church in the Tyrol is the true church ; that the Gallican church is the Catholic church in France ; or that the Anglican church is the Catholic church in England. Supposing the cases of the Estatica and Addolorata to be really miraculous, they have no bearing whatever, as Lord Shrewsbury imagines, on the question, whether we in England ought to conform to all the practices and customs of the church of Rome. Nor, on the other hand, if the miracles be false, do we gain any thing ; while the Roman church, if they be so, is certainly a loser. Nay, we should rather say that we were interested in believing, than in denying the truth of the miracles ; for those who in sincerity pray daily for "the whole estate of Christ's church militant here on earth" can hardly be supposed to regard with willing indifference, or mistrust, any relation that seems to make us acquainted with activity of spiritual life, in any quarter of the church catholic, however obscure or remote. If it were proved to a demonstration, in the case of Maria Mörl, that all the miraculous appearances were traceable to the influence of an ardent piety, misdirected and exagger-

rated by a deranged state of the nervous system, we should still wonder at a fervency of devotion, which is able to make even disease assume a religious character.

And in truth this is the impression left on our minds, after an attentive perusal of the letter of Lord Shrewsbury, and the most careful consideration we can bestow on the facts he has related. The accounts furnished of the Addolorata, are too scanty to enable us to form an adequate opinion on her case; but with respect to the Estatica, we are constrained to believe that she labours under some nervous affection, giving rise to a double consciousness or personality, under one of which her piety takes a form for which she is not responsible, and of which, on her restoration to her natural state, she retains no recollection, and can give no account. Other facts may be yet in store, the relation of which might induce us to change our minds; but if the view which we have taken of her malady be a just one, neither her long-continued ecstasy nor her wounds need be reckoned miraculous, unless we are to suppose every phenomenon to be so, the immediate causes of which we are unable to trace. Physiologists, we believe, have not the remotest notion of the nature or causes of divided consciousness; nor can they tell why it sometimes is accompanied with the temporary annihilation of certain of the operations of sense, sometimes with the acquisition of incredible acuteness of one or more of the senses, sometimes with the development of talents and powers of mind, which disappear in the healthy state. That a human being should be conscious of what is passing around, should answer questions, obey directions given, be affected as other people, and the moment afterwards, awaken to an utter oblivion of the questions, the directions, the feelings, which had been asked, given, or entertained, is a puzzle which we cannot unravel. But this puzzle is every whit more perplexing in the case of the young woman described by Dr. Dewar, as it is in that of the Estatica. In one respect, indeed, it is less so; for in the former we look upon the phenomenon as a merely inexplicable disorder; whereas, in the latter we have not only the physiological difficulty to contend with, but a moral one. We have to comprehend how the continuance of an ecstatic state is consistent with the interruption occasioned by the command of a superior. Görres relates in explanation of this, that the ready obedience of the Estatica, is due to her vow, taken on entering the third order of St. Francis; but the explanation is not satisfactory. We can understand the entire discontinuance of an ecstasy in obedience to a command, or indeed its discontinuance from any kind of interruption whatever; but without upsetting all our notions of ecstasy, we fear it is impossible to comprehend the concomitancy of a state of mind and feeling, which supposes entire abstraction from visible objects, with an acuteness of sense and a sympathy with the external world, which only needs "a word or a touch," or something between the two, to ensure obedience as to a change of posture, *without interrupting the state of ecstasy*. This we conceive is a moral impossi-

bility; but we imagine that the term "ecstasy" is misapplied to the habitual paroxysms of Maria Mörl. The accounts given by Görres show that, at certain periodical times, while under the influence of her malady, she is filled with rapturous thoughts, or borne down by the most agonizing sympathy with the passion of Christ; but in general she seems to be in a passive state; possibly one of happy oblivion and freedom from the bodily sufferings to which, in her ordinary condition, she is liable.\* And if this be the case, our moral difficulty vanishes; for her ecstasy, except at the periods specified by Görres, is not real, but apparent; she is in a state of stupor analogous to that of the young woman already so often alluded to, the only difference being—and it is an important difference as to its results—that, in the one case, there was little or no preoccupation with religious feeling, whereas, in the other, the whole existence is one of devotion—a devotion which evinces its sincerity by its overpowering influence on the workings of a deranged nervous system, and which gives the appearance of a miracle to that which, after all, is only a disease.

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1. *Masterman Ready; or, the Wreck of the Pacific.* By CAPTAIN MARKYAT. London: Longman and Co. 1841.
  2. *Leila; or, the Island.* By ANN FRASER TYTLER. Second Edition. London: Hatchards. 1841.
  3. *The Forest of Arden. A Tale, illustrative of the English Reformation.* By the Rev. W. GRESLEY, M.A. London: Burns. 1841.
  4. *Tales of the Village. 1st, 2d, and 3d Series.* By the Rev. F. E. PAGET, M.A. London: Burns. 1841.
  5. *The Fairy Bower; or, the History of a Month.* London: Burns. 1841.
  6. *The Lost Brooch; or, the History of another Month.* London: Burns. 1841.
  7. *Rutilius and Lucius; or, Stories of the Third Age.* By ROBERT I. WILBERFORCE, M.A. London: Burns. 1842.
  8. *Conversations with Cousin Rachel. 3 Pts.* London: Burns. 1841.
  9. *Sintram and his Companions. Translated from the German of De la Motte Fouque.* London: Burns. 1842.

THE works now before us are, in one respect, sufficiently various. Some of them are professedly, and we may add very skilfully, adapted to the wants and likings of the young; while others are as suitable for grown-up readers as any books they could possibly open. Still they all may be said to fall under the designation with which we have headed this article, of "Didactic Fiction;" and they all, therefore, may be considered as more or less addressed to the young, who have still their tastes to form, their convictions to rectify or to mature, and

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\* The remark of the assistant priest, on her being awakened in presence of Lord Shrewsbury, seems to hint at this. "Maria," he said, "this is an easy life:" to which she replied, "Yes;" with her usual sweetness.—P. 6.



their principles to strengthen and settle. It will consequently be no disparagement to some of them, as books of intrinsic value for all readers, if we view them now mainly in reference to youthful ones (comprehending within the term all whose education is still uncompleted), and compare them with by-gone tales of the same class.

No man accustomed to anything like a comprehensive survey of human nature, will deny the educational importance of Fiction, and its bearing on the intellectual development for good or for evil. The ridiculous scruples which have sometimes been raised on the subject have, in scarcely any quarters, succeeded in proscribing it; indeed, we are by no means sure that we have not yet to see the man or woman whose mind has, from infancy, been fed on nothing but the bare reality of things. One of the first truths children unconsciously proclaim of themselves is, that their thoughts and feelings have a wider span than the actual circumstances around them. Pursue what course with them we like, we cannot annihilate the imagination—it will put forth its powers—it will take a terrible revenge if its legitimate claims be slighted—it will make slaves of those who have not been helped to use it as a servant—and instead of being the bright minister of cheerfulness, hope, and energy, for which God designed it, it will become a dark and portentous fiend, the inflicter of torture untold.\*

Our ancestors, encumbered with few theories on the subject, and being guiltless of all reforming designs in this department, treated their children to older fictions than are, perhaps, to be found in the whole compass of literature besides. If anything be the common property of the race, it is those fairy tales which have come to us from beyond the Caucasus, and in which man's yearnings after the beautiful and the spiritual expressed themselves in most intelligible accents. Yet, forsooth, this was not the diet, in the estimation of enlightened men and women, for childhood to thrive on. There are no fairies, it seems, in the actual world; and therefore children, not dreaming that there are, nor happening to be thinking at the moment of the actual world, ought to hear of none. We own ourselves somewhat sceptical as to the gain secured, when "Beauty and the Beast," and "The Sleeping Beauty," and "Cinderella," and even the lively "Tom Thumb," were dismissed, to make way for "Harry and Lucy," with their barometers, and their measurements of bricks, and all the medley of sciences which thenceforth were to be studied in the nursery and the school-room. The old class of tales were more valuable, we think, both in an intellectual and a moral point of view: in an intellectual, as being in themselves often very lovely creations, and always appealing to the fresh, unalloyed and undiseased imagination; in a moral, as being of distant time, free from particular theories (which are often but particular perversities), and having commended themselves to the hearts and the consciences of all ages. We may have, perhaps, exaggerated to ourselves the degree to which the treasures we are speaking of have been allowed to melt away. Possi-

\* See the late Mr. Lamb's beautiful essay on Witches and Night-fears, in "Elia."

bly they may be still transmitted by means of that oral tradition which stood them in such stead for many a day; and the parent, too enlightened an advocate of modern reforms to select them in print for the nursery or the school-room, may nevertheless indulge himself after dinner in retracing his own early impressions to the child on each knee, whom he wisely holds to be as yet unsusceptible of that discernment between good and evil which paper and print bring along with them. But we do not now see some of the pleasant volumes which, pretending to no wonderful illumination, and professing no new or profound wisdom, beguiled the leisure hours of our own childhood.

Even, however, at the time we speak of, their reign was drawing to a close, and young and rational gods were usurping their cloudy throne. The sway of Dr. Aikin and Miss Edgeworth was becoming universal and undisputed. Indeed, we may perhaps be post-dating the revolution. We have dim recollections of older books on the rational model, in which both text and prints indicated a state of manners with which we could claim no fellowship—dress and allusions being equally mysterious to us—"Elements of Morality," "Children's Friends," and such like. Whether the most diligent antiquarian could now lay hold on an entire copy of them we cannot say; but their names seem to have been blotted out of men's memories.

Such can hardly, however, be the fate of the works to which we now allude, and which were considered at the time of their appearance as creating quite an epoch in education. Their intellectual power is unquestionable, their ingenuity very great, and the amount of interest they excite, beyond all doubt, very lively. They stand, however, as representatives of the fallacies which prevailed at the time of their publication, one or two of which it will be worth while to mark and consider.

1stly. That the presumption is, that our ancestors were all wrong in their notions of education. On this fallacy we need say no more at present than that it was probably the root of the others.

2dly. That the heart can be cultivated independently of the conscience, and that a boy is more likely to learn to avoid sin from having pointed out to him the inconveniences which will probably before long arise from it any how, than from being straightway punished for it; and so led to connect it with the just displeasure of those who are above him, and through this with the displeasure of God.

3dly. That the imagination is of very little use; though how truth is likely to be conveyed by means of fiction, supposing we were without imaginations; or how, if in that predicament, we could take any lively interest in history, does not appear.

4thly. That learning by heart is unprofitable to the young, either the memory requiring no cultivation, or its cultivation being a thing of no consequence. Of all wretched and ridiculous mistakes this is one of the worst. No one ever had a well-trained memory without having afterwards deep reason to be grateful towards those who secured him the boon. No one ever thought or studied in after life without perceiving how indispensable is a retentive memory to all vigorous

and successful exertion of the intellect. No man of fine mind but must rejoice in the power of knowing things by heart—a power, however, which will hardly come afterwards to those in whom it has not been early instilled.

5thly. That a child should never be presented with anything he cannot altogether understand: a maxim which was the parent of two others—that a habit of asking questions upon every subject is to be encouraged, and that nothing is to be done on the mere principle of obedience. Of course, this necessity for understanding at every step was and is extended to religion, though, if followed out, it would as much preclude adults from entering into their heritage of faith as little children, for—

“—— what are all prayers beneath,  
But cries of babes that cannot know  
Half the deep thought they breathe?”

Such maxims make no appeal to faith, and cultivate no sentiment of reverence. The learner is reminded of nothing greater or deeper than himself. His own mind is to be the measure of every thing, and at the very age to which faith and reverence are most congenial he is discouraged in the exhibition of them.\*

These and a few other fallacies partly caused, and were partly aided in their ascendancy by, the works in question. Enough has ere now been said on a greater evil than all—that both Dr. Aikin's and Miss Edgeworth's tales recognise no birth from above—no heavenly provision—no armour of God, in the struggle against infirmity and sin. The child, according to them, is to learn by what he sees, instead of walking by what he does not see. Any approach to religion that does happen to be introduced is something worse than the surrounding silence and neglect. Dr. Aikin treats us to a Sunday morning, in which a boy is represented as going to church along with his father, through the streets of a large town. As the crowd passes along, the doors of church, mass-house, conventicle and Quakers' meeting, all standing open, engulph each its own share of the motley stream. The boy, thinking not unnaturally that if his own destination be right, some at least of the others must perforce be wrong, asks his father the cause of all this diversity of worship, and receives the satisfactory answer that religion was one of the things in which *men were meant to differ*. He goes, if we recollect aright, to church—whether the second lesson was John xvii. is not said. Coming home they encounter a man who has broken his leg, or met with some other bad accident, and is assisted in the various needful ways by a Churchman, a Romanist, a Dissenter, and a Quaker. “Behold, my son,” says the liberal parent, “one of the things in which men were meant to agree.” Now, what is the inference from this in logic not more strict than obvious? Why, sheer infidelity. Place the incident on the shores of the Levant, and a Mussulman would have been one of the be-

\* There are some excellent remarks on this subject in Archdeacon Hare's “Victory of Faith.”

frienders of the hurt man, and the remark of the father would have been as natural and as called for. Yet this setting at nought of the worthy name whereby we are called, and making the cross of Christ of none effect, was the food of our childhood, in so far as we were encouraged to read, and taught to respect the "Evenings at Home;" and harmonized beautifully, to be sure, with the "Essay on Man" and the "Universal Prayer." In the same way, Miss Edgeworth's mention of religion is worse than her silence concerning it. Does she describe a slave of fashion, who is yet decent in a few notions? We read that "she had good principles, moral and religious."\* Are we presented with a pattern governess? She is a French refugee, and if of any religion at all, is a Papist. It is *commendably* arranged between her and a gay mother who is always in company, and therefore commits her children entirely into the governess's hands, that while she is to form their minds and attend to their morals, on the subject of religion she is not to interfere.† Is the scene laid in Ireland? Then we may count on being warned against Papist and Protestant treating their differences as of any the slightest moment. Such is the religion of Miss Edgeworth's tales, and by its fruits may it be known. *Moral*, as a whole section of them is formally designated, and *moral* as they all profess to be, yet how immoral they often are! In "Helen," truth, the groundwork of all possible virtue, is so lightly treated, that a young woman is made very amiable, in whom it is more than commonly absent; and suddenly reformed by the force of incidents at the last,—a tendency to lying being the only unfortunate item in her character—one solitary fault remaining for her to correct. Belinda *conditionally* betroths herself to one man, about whose character she is not sure enough to do so absolutely, her affections being all the while another's. As to the taste in subordinate points, think what the heroes and heroines would be if we met them in real life, unset in Miss Edgeworth's sparkling writing,—how intolerable the young man, recollecting at the moment to have read some ridiculously isolated fact, and receiving a smile of approval from the great man in company, who thenceforth becomes his own and his families' most powerful friend; or the intelligent lady, "coolly questioning" the original distinctions of mind in the presence of a learned doctor, who *warmly maintains* it;‡ or young ladies in company analyzing the passions?§ These violations of congruity and good taste would hardly have been committed by one of Miss Edgeworth's quick wit, had she not made from the first a false start. Men and women she takes for granted were created mainly for the purpose of being literary and scientific. Had she begun by recognising their immortal destiny, and the heavenly citizenship to which they are admitted by baptism, she would have learned how to keep the sexes and the different ages of life each in its own place; she would have seen, for example, both the fact and the reason of it,

\* The Absentees.  
‡ The Good Aunt.

† The Good French Governess.  
§ Manœuvring.

—that even the most gifted and intellectual of women are unfitted for logical or metaphysical discussion; and that all really wise and modest women, therefore, decline such. She would have seen, too, the importance of unity of aim; of individual pursuit, instead of encyclopædic knowledge; and would therefore have given a very different impression of what intellectual pursuits should be, than can be derived from the farrago of detached facts in which her heroes shine, and with which her novels abound.

Having spoken thus much of Miss Edgeworth's faults, it will be unfair not to dwell for a moment on the mass of merit and utility which remains behind in her works. In the first place, viewing them merely as fictions, their ingenuity, their liveliness, their intellectual strength, and at the same time their refinement, are such as must always charm, and, so long as we remedy their errors from some other source, must always beneficially charm us. It would be an insult to the sex of the writer to speak of their purity. But we must praise the manliness of her young men—the stress laid on their honour—the importance attached to early habits, (for, except in her last novel, Miss Edgeworth presents us, as far as we remember, with no sudden reformatations,) and the gentlemanly character with which they are all invested. This is peculiarly apparent in the school-boys. In spite, therefore, of the immense deductions from it which we have been constrained to make, much value remains in Miss Edgeworth's tales: and so long as parents keep their great leading fallacies steadily in view, and provide suitable counteractions, we shall rejoice to hear of their continued popularity.

A more earnest and serious spirit has since prevailed; and however inadequate and distorted may be their view of some of the peculiarities of the New Testament, the evangelical school deserve our thanks for the testimony they have borne to the universal importance of those peculiarities. They have taught us not to descend *in any case* from a vantage ground, on which we have been placed by the Gospel—they have shown that if heathen ethics were inadequate for man's renewal, and the revealed grace of God is adequate, education ought to be based on the latter—they have proclaimed the great principle, that all moral lessons are best learned from the Cross of Jesus Christ. With whatever errors this testimony was accompanied (and many and serious we think they were), it contained in it too much truth, and was too much needed, not to make a great impression. Indeed, the truth that there was in the evangelical movement may be said to have, by this time, won its victory. In its course, it developed itself in fiction, having for its chief writers in this department, Mrs. Sherwood and Miss Grace Kennedy. The clever fictions of the former are designed for a younger class of readers than those of the latter. Both are tainted by the same theological errors,—though the vastly superior refinement and eloquence of Miss Kennedy renders them more dangerous. Before considering those dangers, let us protest against a fallacy which we sometimes encounter in con-

version. When we point out the unsound doctrine of any production intended for the young or the untaught, we are occasionally met by the answer—that they do not observe it,—that they are stirred by it to goodness, and do not mark its deviations from doctrinal accuracy. A stranger fallacy never prevailed. He who marks such deviations, has it in his power to see the remedy; it is the stealthy impression that is made on readers who do not appear to have arrived at any doctrinal conclusions, which is most of all to be deprecated. And certainly Miss Kennedy's tales are full of precisely the sort of error which is likely to be most detrimental to the young. They nearly all turn on *conversion*, in the modern sense of the word, the dating christian privileges from which, instead of from baptism, we look upon as injurious in any case, but peculiarly so to the young. A few words will explain our reason for thinking so.

What is meant by conversion, as the word is used by the evangelical party, is a fact of which we have frequent experience, and as such, interesting and important; but it is not, as they are apt to view it, an elementary feature in the covenant of grace, and a part of the revealed scheme of our deliverance. We say, it is a fact we experience. We do see persons who have long lived in seeming neglect of baptismal privilege, being, at some definite period of their lives, graciously turned in the right direction. And though on St. Paul's principle of judging nothing, not even our ourselves, before the time, it may admit of doubt whether previously to such an epoch they were so far, and after it, are straightway so near the christian mark, as is for the most part imagined, it cannot be denied that the change in such cases must be very great. But how ought we to view it? As an ascertainable fact, certainly; and therefore one of which we were meant to take cognisance, and on which we were meant to reflect. And when we do so, it certainly presents us with abundant matter for musing and praise. But when,—instead of adding to our sense of the benefit of baptism, by being represented as, what in truth it is, one among the many indications of the power of that regenerating Sacrament,—it is used to disparage the blessed laver; and considered as being more the law of deliverance,—the divine plan of imparting Christ to the sons of men, than that other—then serious mischief ensues. Instead of being the exception,\* it is made the general rule, that baptism should be powerless, and a subsequent conversion, supposed to be independent of it, should do every thing for a man. Hence those who have experienced no such conversion are taught to regard themselves as out of the pale of the christian covenant. And to a child, this, as we have said, is peculiarly prejudicial. He is seldom at all likely to conceive himself the subject of such a conversion. Every thing in his own consciousness testifies to him that he is even as his fellows. The victory over impulse—the occupation with heavenly things—the solemnity of spirit which

\* Even if the cases in question could be proved to be numerically the majority, they must remain *ideally* the exception.



do belong to the matured saint, are unsuitable to his age. He does not know this; but he knows that they are in no way descriptive of himself, and therefore thinks himself unconverted, and without the pale of the christian covenant. It would be a curious statistical inquiry, were we to go the round of evangelical households, and ascertain in how many the younger members consider themselves in a state of practical heathenism. If we found this common in the Church, we might conclude that it was nearly universal among the sects. To this perverted state of feeling such tales as Miss Kennedy's powerfully minister, in which the young are described as going on throughout a certain period of their lives, amiably and happily, but "strangers to the power of the Gospel," which comes upon them at last in some way or other.

There is a further mischief in all this. It is no doubt true, and it is very important to teach the lesson—that generosity and honour and amiability are not enough, that they may be very signally displayed in hearts where God has not His right place, and where, therefore, much renewal and change must have been accomplished before we can look on their condition as satisfactory or even hopeful. But when such excellent qualities are spoken of as the mere growth of the natural man, we must either deny their goodness, and so bewilder and stun the conscience which in the first instance affirms it; or else we must contravene the position of St. Paul, that in our flesh dwelleth no good thing.

The best known of Miss Kennedy's tales are, "Dunallan;" "The Decision;" "Profession is not Principle;" "Harriet and her Cousin;" and "Father Clement." The first is not, we believe, a very great favourite with any class, nor does it deserve to be. The plot is not only wildly improbable, but absolutely offensive. The others, however, are exceedingly interesting and pleasing as tales, though all nullified for practical purposes by the pervading error of which we have spoken. The best known of all, is the one which, in a literary point of view, is really an uncommon work, "Father Clement." We know few things in modern fiction more interesting than the noble-minded hero, or more natural than the state of feeling which all the parties respectively exhibit. Dormer's death-bed, too, is most eloquent and touching; and it is *like* a death-bed. He makes no long speeches, within an hour of his last breath,\* and displays no rapturous exultation. Instead, we have that awe with which every thoughtful mind, and, not less surely, every saintly one, draws near to the unseen world. Beyond this our praise of "Father Clement" must end. Its subject is the Romish controversy, and not even in Exeter Hall is that controversy entered on in more blissful ignorance of its difficulties and its dangers, than it seems to have been by Miss Kennedy, when she commenced "Father Clement." Such books must really be a high entertainment to Dr. Wiseman and his

\* We wonder that so judicious a writer as Mr. Paget, should have fallen into this error in the first series of his admirable "Tales of the Village."

coadjutors; nor do we see how a devout Romanist is likely to be attracted to us by the *note of holiness*, when he finds all bodily discipline treated as a badge of Antichrist.

Such was the educational fiction of the days immediately preceding the present; first cold and latitudinarian, next zealous and full of unction, but untaught, jejune, and shallow. And as it was defective in the higher, so was it in the lower regions of thought. Miss Kennedy is an improvement on Miss Edgeworth, as regards warmth and impulse: but she shares with her a radical deficiency in the deeper energies of imagination. She is equally distant with her from the world and the sympathies of poetry. Neither writer will ever bring the young out of their own sphere, or shew them that there is something larger and deeper than themselves, with which, notwithstanding, they may themselves claim fellowship. Neither will help them to "see into the life of things;" or reveal to them any pure unclouded glimpses of the "beauty in which all things work and move."

A great improvement has now, however, taken place. As the evangelical movement told upon fiction, so has the nobler and truer catholic one,—with all the advantage that belongs to universality over sectarianism,—to that which has been from the beginning over that which is but of yesterday,—to the changeless faith, rules, constitution, and sentiment of the holy Church over the evanescent prejudices and ephemeral fashions of one age. Indeed, if we are but sure that we are Catholics, we may also feel sure that the intellectual development is, in virtue of that one consideration, a stronger and a healthier one than it would otherwise have been. We do not, of course, mean that we are to predicate uncatholicity of an age or a people in which and in whom we find little or no literature. But we do mean, that if literature be pursued under the influence of a catholic spirit, it is sure to be successfully pursued. No catholic literature was ever weak,—no catholic art was ever vicious or false in essentials. In a catholic community the imagination may, from circumstances, not happen to be cognisably developed or exercised; but if it should, it will be found to be the healthy, creative, religious imagination. For the catholic thinker knows the relative position and true bearings of every thing with which he comes in contact. Time and space are viewed by him each in its sublime totality, wherein every object finds its proper place and suitable adjustment. And accordingly, with the progress of catholic sentiment has appeared, if we mistake not, a livelier imagination, a juster taste, and a more vigorous intellect, on every subject to which they may happen to be applied, than were previously manifested among us.

Any how, the improvement in the region of literature we have now been considering is very marked indeed. For children, we have the Archdeacon of Surrey's beautiful Parables, and the tales in Mr. Burns' smaller series, among which, the "Conversations with Cousin Rachel" are on all hands allowed to hold the foremost and a most

worthy place. Then we have Capt. Marryatt's most suitable, pleasant, healthy, and well-principled little book, "Masterman Ready." This will probably supplant the "Swiss Family Robinson." The cravings of the youthful heart to have represented a Crusoe life, which shall yet not be a lonely one, ought to be gratified. The "Family Robinson" is amusing enough, but it is *unreal*. It appears from Capt. Marryatt's preface, that the seamanship with which it begins is all wrong, a charge which we are quite willing to believe. The productions found in the island, moreover, belong not, it seems, to one climate. A still deeper falsity pervades the book: the religion is but sickly sentiment: indeed, where the father is a Swiss Protestant pastor, our hopes cannot be very high in that direction. Capt. Marryatt's book is one on which we can bestow all but unqualified praise. The incidents have every air of reality: the party are not, as in the case of the "Family Robinson," surrounded with comforts too soon or too easily after reaching the island. The character of old Ready is a most wholesome object of contemplation; and his religion, and indeed all that is expressed in the book, has a tone of manly reverence and modesty about it, which is just what we want in a book of this sort. There is no reason why a tale professedly written for amusement should enter into the doctrines of the faith. Let other seasons and more suitable methods convey direct religious instruction. But it is most important that children should find in their books of amusement that habit of reference to religious considerations which belongs to the truly christian character, and which they must acquire; that use of the material world and of the common accidents of life, as suggestive of the presence, wisdom, and goodness of God; and that respect for all the ordinances of religion and means of grace which are put in our power, which consistent Christians will always exhibit. It is not necessary that the characters should develop all their religious views, but most important that they should be represented as acting on all occasions like persons who have such. This merit belongs to Capt. Marryatt's little tale, for the second volume of which we shall wait with some impatience, having as yet only seen our friends somewhat comfortably housed in their new island abode. As we are speaking of a book certain to come to another edition, we think it worth while to extract a passage for censure, commending what we have to say to the author's serious reflection.

"Now, father, answer me another question. You said that nations rise and fall; and you have mentioned the Portuguese as a proof. Will England ever fall, and be of no more importance than Portugal is now?"

"We can only decide that question by looking into history; and history tells us that such is the fate of all nations. We must, therefore, expect that it will one day be the fate of our dear country. At present we see no appearance of it, any more than we perceive the latent seeds of death in our own bodies; but still the time arrives when man must die, and so it must be with nations. Did the Portuguese, in the height of their prosperity, ever think that they would be reduced to what they are now? Would they have believed it? Yes, my dear boy, the English nation must in time meet with the fate of all others. There are various causes which may hasten or

protract the period; but, sooner or later, England will no more be mistress of the seas, or boast of her possessions all over the world."—Pp. 271, 272.

Now, if like Mr. Seagrave, we had nothing but history to consult on the question here discussed, we should probably have no conclusion to arrive at but his. But we have holier oracles to inquire at; and they tell us, that "if that nation against whom God has pronounced, turn from their evil, he will repent of the evil that he thought to do unto them." Holy Scripture, in more places than one, promises prosperity to the nation that preserves the fear of God within its borders; and though history may present us with no example of such a nation, we may feel sure that our own land has but to persevere in a religious course, and it will afford one. We have paused on this point, because we think it one on which it is of great consequence that the thoughts of the young should not be perverted.

Another "Family Robinson" has just appeared, bearing the inauspicious title of "Leila." A good taste in names may be a very subordinate part, but it is still a part of the minor moralities; and in real life, our esteem for new acquaintances would not be enhanced by finding them select Leila as a *christian* name for one of their children. This fault is, we regret to say, somewhat symbolical of the whole book. It is full of a false sentimentality, full of mere prettinesses and *luxuries*, when the scene and the circumstances ought rather to suggest the moral of learning to *rough it*. Miss Tytler probably has powers that may produce much better things; but she has wandered from the spheres and circumstances which could alone have come within her observation, and accordingly her shipwreck and desert island have not that air of reality which is indispensable to the enjoyment of this sort of fiction. All is fantastic and uninteresting.

We will now ascend a little, and come to the fictions for those of riper age, with which we have lately been favoured. Here the improvement on Miss Edgeworth and Miss Kennedy is very marked indeed. First, we have Mr. Gresley's tales, which are *sui generis*. Perhaps no writer has succeeded in giving at once so much and so little fiction. When the subject is historical, we have a lively ingenious tale, and sound accurate history all the while. When the scene is laid in our own day, our fancies are interested in imaginary characters, and all the while important truths are brought out clearly, and fully, and well defended as in any essay. There is one advantage in Mr. Gresley's books, which is perhaps more his than any other writer's of the present day. There is *just enough* of fiction. The interest in the subject is sufficiently promoted by it, without the disquisition coming in as something extraneous or disturbing, and without day-dreams of sentiment or of earthly happiness being made to dance before us. Our attention is kept fully awake, and, being so, cannot well miss the grave practical truths which the author sets before us. Another merit of Mr. Gresley consists in the impressive passing reflections which he introduces on common occurrences, and the combination of causes which he brings before us. Thus, in

"Charles Lever," when the stupid mayor has been induced to grant the use of the town-hall for a Socialist meeting, by self-interested motives which have just been explained, Mr. Gresley begs us to pause and—

"observe the concatenation of events. It was owing to the good offices of the mayor that the Socialist obtained the use of the town-hall for his meeting. The good offices of the mayor were afforded in consequence of the appointment of his friend, Mr. Hare, to the registrarship at A——. The appointment of Mr. Hare to the registrarship was made by the Right Hon. Fox Wigley, member of her Majesty's most honourable privy council, that gentleman having determined to make another attempt to secure the representation of A——, and being anxious to obtain the support of so influential a man as the president of the Socialist lodge.

"Thus unconsciously was the thoughtless Liberal doing the work of Satan, and prostituting his talent and station to the vilest uses. And thus, in the selfish pursuit of power, was he spreading abroad the most pestilent doctrines of anarchy and atheism, and contributing to ruin the souls of hundreds of his fellow-men."—*Charles Lever*, pp. 104, 105.

Again, in one of the books at the head of this article, "*The Forest of Arden*," the workings of a mob are thus strikingly pondered, analyzed, and referred to the real principles of operation.

"It may be questioned why Friar John should interest himself in any movement in favour of the Abbot of Merevale; but though active amongst the people, he was only the tool of others more designing even than himself, who kept aloof in the background, themselves partly abetting the designs of the Pope, and partly using the Pope's name and authority to forward their own schemes and interests. Thus always in politics there are a multitude of wheels within wheels, counter-checking and cooperating with each other; while the prime mover is no individual human agent, but the combination of human power and feeling, either guided by the direct providence of God, or permitted for his good purposes to exercise an influence in the affairs of men."—*Forest of Arden*, p. 136.

This "*Forest of Arden*," from which we have just been quoting, is Mr. Gresley's last, but certainly not his *least*, contribution to our stock of *didactic fiction*. Viewed as a tale, it is a most pleasing one—the characters and the incidents being selected with admirable judgment. As far as it presents us with a picture of the manners of the time in which the scene is laid, we can vouch for its liveliness, and see no reason to doubt its accuracy. Let our readers judge of the following description of a dinner-party in the reign of the bluff King Harry.

"While the domestics are employed in serving up the dinner, we will take the opportunity of briefly describing the apartment in which it was spread, with its accompaniments and decoration. Dame Margaret Neville, like many other widow ladies, was a little fastidious with regard to the proprieties of social life; and, as her entertainments were not frequent, she made a point of having every thing in the best order; so that we must take her household and establishment as a favourable specimen of the style of the day.

"The hall in which the table was spread was tolerably spacious, and rather long in proportion to its width; one end of it was occupied by a staircase, which led into the upper parts of the house, and was guarded, not by open balusters, but by solid walls or parapets. The roof was open—

work of carved oak, the beams being arched, and resting on sculptured corbels. The end opposite to the staircase was adorned by a piece of handsome tapestry, representing a stag at bay, which had cost the good lady of Bentley many years of diligent labour: other portions of the walls were ornamented with pieces of old armour, and swords, and bucklers, bows and arrows, tastefully arranged in various devices; and in the centre was a magnificent pair of antlers, from one of the branches of which hung the silver bugle which on the preceding day had been presented to Maurice by the queen of the forest. But the greater portion of the wall was covered with hangings of green say or baize, which the taste of the good lady had relieved, according to the custom of the day, with stripes of red—giving the hangings, one would think, something of the appearance of a horse-cloth.

"The sombre furniture, though in winter it must have looked gloomy, was not displeasing to the eye, on entering from the glare of summer noon-day. The length of the side opposite the door was relieved also by the spacious chimney, occupied, as there was no fire, by shining andirons, or dogs, on which in winter rested the blazing wood, but which were now adorned with a profusion of green boughs and flowers. On the opposite side of the room was a projecting bay-window, in which was a carved table of cypress wood. In one respect the care of Dame Margaret was conspicuous; for whereas in many houses of that age the halls were strewn with grass or rushes, which were suffered to remain so long that they became little better than the litter in a stable, the floor of the hall in Bentley Manor was laid with tiles of different colours, beautifully polished; and the part occupied by the table was spread with clean mats of rushes.

"The descent of Dame Neville and Mistress Alice from the upper apartments into the hall was the signal for dinner to commence.

"The dinner-table itself, or as it might most properly be called the hospitable *board*, was literally a long narrow tablet formed of oak-planks, and placed on tressels, or movable legs. This was the ordinary dinner-table of the day. But the mistress of Bentley was more fortunate than her neighbours, in possessing some pieces of damask naperie, which her eldest son had brought with him as a present from Flanders. These being spread on the table, served to cover the bare boards, and conceal the homely nature of the table itself,—a fashion which it has been found convenient to revive in more modern days. We must not forget to mention the seats which were placed for the guests. There were two richly carved Flemish chairs; one of which was occupied by the good dame, who sat at the top of the table; the other, placed at her right hand, was appropriated to Hugh Latimer, as the most dignified person in company. The rest of the party sat on very plain oaken chairs, with straight backs, which, inconvenient as they may appear to us, were at that time a luxurious substitute for the joint-stools of former generations.

"The repast itself was such as might have satisfied even a modern gourmand. There was a dish of very fine carp, stewed with black sauce; a prime haunch of venison, with frumenty; capons, quails; and divers smaller dishes, such as jellies, and various preparations of cream and milk; all these, garnished with rosemary and other sweet herbs, were placed in a single row down the middle of the table, which was much too narrow for side or corner dishes,—so narrow, indeed, that the guests could not sit exactly opposite each other without the danger of treading on one another's toes.

"Dame Margaret had brought out for the occasion her richest plate, which consisted of several massive pots and flagons. These were filled with various beverages, as metheglin; bracket, a preparation of ale with honey; and, instead of the ippocras, or mulled wine, which was the favourite beverage, the good lady had judiciously chosen, on account of the heat of the weather, to substitute a cool preparation of mortified claret. The ladies, when they required to drink, received a portion from the pots



or flagons in small silver cups, while the male portion of the company drank from the pots themselves. On the whole, my readers will be disposed to think that Dame Margaret's dinner was not to be despised. There was, however, one serious drawback, which, to modern ears, will sound extraordinary—they had no forks. Perhaps it will be supposed that we mean, no silver forks; a deficiency which (till within the last century) might perhaps have been not unfrequently met with in the houses of country gentlemen. But, no—they had no forks at all; knives they had, with tolerably broad points, and spoons; but forks were not then invented. How Maurice Neville managed to carve that delicate slice of venison which he is just sending to the fair Alice, or how the young lady is to convey it to her mouth, I can no more explain, than I could tell how a Chinese can eat his dinner of rice with two little sticks about the size of knitting-pins. If my readers draw the conclusion that Alice Fitzherbert must have eaten her dinner in a very ungenteel manner, I can only assure them that she did no worse than the accomplished Anne Boleyn, or the stately Catherine of Arragon herself.

"Dame Margaret did not think it necessary to have a second course served up—it was not customary; but as a sort of substitute (or perhaps rather it may have been the origin of second courses,) when the venison was removed, a serving-man brought up from the kitchen a broach, or spit, on which were a brace of partridges, hot from the fire. These were handed round on the spit to the company in succession, who helped themselves as they felt disposed."—Pp. 104—108.

Again, take the following, as we doubt not, most characteristic scene.

"On entering the church, a scene presented itself which to his eyes was rather unusual. In the side-aisle, near the door, stood a desk, on a slight elevation, and on this a massive Bible was fixed by an iron chain: a good number of people were gathered around, one of whom was engaged in reading with an audible voice, the rest listening with attention. Master Arnold (for so we must now call the ex-abbot) immediately took his seat amongst the group, not at all displeased with their occupation, though he observed with dissatisfaction a certain irreverence in the tone in which the holy book was read, and the careless postures in which the listeners were disposed. After a while the reader was tired, and resigned his place to a sour-featured man, who began to read in a still more irreverent and disagreeable tone.

"He had not proceeded far, before a single bell rang for the daily prayers, and the officiating priest entered the church from the vestry; but perceiving the reader still continuing his occupation, he said with courtesy, as he passed, 'I must now beg of you, good master, to desist for a while from your reading, since the hour is arrived for the service of prayer; and I rejoice to see so goodly a congregation.'

"'Why, how now, Master Mumble-matins?' said the reader, in a contemptuous tone; 'thinkest thou we have come here to listen to thy canting service, when we can draw for ourselves from the cistern of living water?'

"'My friend,' said the priest calmly, 'let every thing be done in due order. Thou hast done a good work in reading God's word to the people; and now is the time to offer up prayers, in order to beseech God's blessing upon ourselves and His word.'

"'I tell thee, Sir Priest,' said the other, with a dogged air, 'the king hath given orders that the Bible shall be read in all churches; and I will read it, in spite of thee or any of thy brother shavelings. They who choose to listen to thy anti-christian mummary may do as they please; and I shall do as I please.'

"So saying, this *humble-minded* Christian continued to read in even a louder voice than before; while Master Arnold, much wondering in his mind, accompanied the priest towards the altar, to join in the service of prayer. The

church being but a small one, the greatest inconvenience arose from the sound of the two voices occupied in different ways; and the good ex-abbot was much scandalized by the irreverent exhibition, so different from the solemn unison with which the choir at Merevale had been used to chant the sacred service.

"The prayers being over, Arnold departed immediately from the church, and returned to the hostelry, in order to take some refreshment before proceeding on his journey: but here his feelings were destined to undergo another severe shock. On entering the guests-room, which was tolerably filled, he found two persons engaged in a violent and angry altercation. One, who had the stronger voice and firmer nerve, was laying down his opinion in a dogmatical tone; while the other, with the vexed and petulant air of a disputant who has the worst of the argument, from his own unskilfulness, was unsuccessfully seeking opportunity to retort the biting words of his opponent. On the table before them were cups and flagons; and it was evident, from their flushed cheeks and heated brows, that both had been drinking more than enough. Several of the other guests were gathered round them, listening to their eager dispute, and taking part with one or the other, according to their respective views and sentiments.

" 'Talk not to me,' said the one, 'of thy consecrated founts and holy water. I tell thee, thou mightest just as well christen thy child in a tub of water at home, or in a ditch by the way, as a fount at the church. What is a fount but a vessel to hold water? And, for the matter of that, what is a church but a building to keep folks from rain while they listen to the preaching of the word? And all your singing of masses, and matins, and evensong, what is it but roaring, howling, whistling, conjuring, mumming, and juggling?'

"The poor man to whom all this was addressed, in vain endeavoured to put in a word of rejoinder.

" 'And what is she whom you papists call the Holy Virgin Mary? why no better than another woman: and if she was once, she is now dead and gone, and like a bag of saffron or pepper when the spice is out. And the mass itself, what is it but —'

"Here the speaker went on to utter words respecting the holy sacrament which we will not venture to transcribe. Deeply indeed was the worthy abbot moved when he heard the holiest mysteries of the christian faith—mysteries which lie hid in the bottomless depth of the wisdom and glory of God, and to which our human imbecility cannot attain—handled thus irreverently; names uttered in angry invective at which every knee should bow; and the sacred word of God quoted by men whose spirit was full of strife and bitterness.

" 'Sirs, sirs,' said he, unable to restrain his feelings, 'let me beseech you to cease this altercation. Such holy mysteries were not revealed to be the subjects of angry strife, but to be thought on and spoken of with becoming reverence. Let me intreat you, in the name of Him whose servants we all are, to cease to speak of them thus rudely.'

"This was said in a tone which arrested the attention of the disputants; but they were not in a mood to benefit by the pious counsel.

" 'Ha,' said one of them, 'who art thou? Who made thee a ruler and a judge over us? Some shaveling monk, I warrant, turned out of his nest to get an honest livelihood, instead of battenning in idleness.'

" 'And if he be a monk,' said the other, availing himself of the momentary pause, 'I doubt not he is an honest man—better, anyhow, than a heretic like thee.'

" 'Heretic, forsooth!' said the first; 'I'll teach thee to call one of thy betters a heretic: and with that he took up an empty flagon by the handle, and would have hurled it at his opponent's head, had not Arnold arrested his arm, and perhaps saved the other from some serious injury.'—Pp. 144—148.

Our readers may perhaps have gathered, from this last extract,—what they will find pervading the whole book, and what gives it much

of its value,—that Mr. Gresley takes a temperate and well-balanced view of the Reformation. He is too learned and accurate a thinker to fall into the common error, which indeed is incompatible with his principles, of regarding that event as the foundation of our Church. He is too well aware of the imperfection of all with which man is permitted to mingle, to look on it with idolatry, and to set it up as a perfect standard for the church in all ages. At the same time, he is too practical a man—has too much reverence for that which his immediate fathers have delivered to, and which has the first authority over him, and has too scriptural a turn of mind,—not to see the putting forth of God's power and glory which were apparent in our Reformation. Because the leading Reformers, called by the great Head of the Church to one great and holy work, were not mentally and morally qualified for every other, he neither disparages what, by the grace of God, they were permitted to do, nor enters, otherwise than most thankfully, upon the harvest of their labours. He cannot bring himself to think it a light matter that the Word should have been unsealed—that the exceeding spirituality of God's law should have been proclaimed from the housetops—that hewers of wood and drawers of water should have been raised (as eventually they have been) so far above the level of their former conceptions—that the leaven of paganism should have been expelled (as we trust for ever) from our Church—that her majestic services should be performed in a tongue that is understood—that the volume of eternal life should be put into the hands of the poor and the heavy-laden. These things, he feels to be of God, and he looks on them with holy thankfulness, though as fully aware as any decrier of the Reformation, that man's rebellious will often perverted and profaned it—that sin made that which was good the minister of evil—that the purification of the church became the occasion of schisms, and the offering men their rightful heritage tempted many to hideous sacrilege. Thus nobly free, as it is, from one-sidedness, we should be glad to recommend the "Forest of Arden" to our readers—supposing it had no other merit—as exhibiting the best and completest view of the English Reformation we ever fell in with.

Mr. Paget's excellent *Tales of the Village*, "*The Fairy Bower*," and "*The Lost Brooch*," two delightful tales—"Sintram," a most exquisite northern romance—and "*Rutilius and Lucius*," admirable Roman tales, are lying before us; but they open too large and diversified a field to be entered on now; and our readers must wait for our detailed opinion of them till next month.

*The Kingdom of Christ delineated, in Two Essays, on our Lord's own Account of His Person, and of the Nature of His Kingdom, and on the Constitution, Powers, and Ministry of a Christian Church, as appointed by Himself.* By RICHARD WHATELY, D.D. Archbishop of Dublin. 1 vol. 8vo. London: Fellowes, 1841.

WE are aware, painfully so, of the difficulties of the task which we are undertaking. Feelings of reverence and respect, the impossibility of disconnecting altogether the office from the man, and yet more, the scandal of making ourselves personal opponents of a Bishop of the Church,—if these, and kindred associations, stood alone, we would be content to remain silent, even at the hazard of being thought incapable of a reply by one towards whom to employ criticism, and controversy, and rebuke, seems as unnatural as invective against a parent. We do not say that in a healthier state of the Church there is no remedy and no court of appeal in such a case; but although we find ourselves in a false position, we ought to pause before we snatch up the first weapon of offence which offers, even though every rivet be unclashed, and each plate unsound, of the mail which covers an episcopal breast. Come what may of it, for ourselves, and in the long run perhaps for the Church, as a rule it is well for us to “hold our tongue, and speak nothing; to keep silence, yea, *even from good words*; though it be pain and grief to us.” It may be in us dutiful to submit to almost anything from the Bishops of the Church. Reverence unnerves the arm, as did love that of the gallant Cid:—

“Je cours à mon supplice, et non pas au combat;  
Et ma fidèle ardeur sait bien m’ôter l’envie,  
Quand vous cherchez ma mort, de défendre ma vie.”

This is, we take it, the true Church principle; and this is probably the reason why so little public notice has been taken of Archbishop Whately’s theological works. But this shrinking from the controversy on our part has been misunderstood; because no answer has been given to his Grace, it is concluded that no answer can be given; and we are posted for cowards, when it may be that it has cost a greater struggle not to fight than to fight with such an opponent.

“I may appeal to the strongest of all external confirmations—the testimony of opponents—who have never, to the best of my knowledge, ever attempted any refutation of the reasons I have adduced. I have never seen even an attempted refutation of any of those arguments. It cannot be alleged that they are not worth noticing; since, whether intrinsically weak or strong, the reception they have met with from the public indicates their having had some influence. . . . These arguments, though it is not for me to say that they are unanswerable, have certainly been hitherto, as far as I know, wholly unanswered, even by those who continue to advocate opposite conclusions. Should it be asked why they do not abandon those conclusions, or else attempt a refutation of the reasons urged against them? *that* is evidently not a question for me, but for them to answer. . . . All that I wish to invite notice to is, the confirmation that is afforded to the conclusiveness of arguments to which no answer is attempted, even by those who continue to maintain doctrines at variance with them.”—*Preface*, pp. vi.—xi.

This note of defiance scarcely leaves the Church an alternative : willingly, as heretofore, would we have refused to accept the taunt : and it is with the most sincere pain that we allude in any other way than with respectful deference and ready obedience, or if not this, with silent sorrow, to the words of those who sit in Moses' seat.

Now of the two indirect evidences of the truth of his arguments, which the Archbishop produces, we have disposed of one ; the silence of those whom he opposes may arise from an intensity of grief which is speechless, and unwillingness is not always the same as incapacity, either in worldly or in religious polemics. And of the second topic of self-gratulation to which allusion is made, "the reception they have met with from the public," we need only remind the writer of a certain treatise on Logic :—

"The applause of *one's own party* is a very unsafe ground for judging of the real force of an argumentative work, and consequently of its real utility."—*Elements of Logic*, p. 175, 4th edit.

There is nothing so consolatory to an earnest spirit as the treatment which, for the most part, the great revival of catholic truth has met at the hands of the rulers of the Church. We know that in some quarters it is usual to account for this upon grounds of policy ; as though it were the highest virtue in a Bishop, if not to have, at least to express, no definite views at all ; and that his chief excellence were cleverly to trim the balance between existing controversies, without committing himself by risking an opinion either way. Such a view is as unworthy of the sacred order of Bishops as it is thankless to Him who will "guide us into all truth." All things considered, it is a matter of wonder, if we may so say, that God has ruled circumstances hitherto so peaceably, that His Church has "joyfully served Him in all godly quietness." The true reason is very deep and solemn : the unruly wills and affections of sinful men we see constantly calmed, and soothed, and sanctified, by the grace of ordination ; careless boys are mellowed down into thoughtful and improving deacons ; and if this be so with the lower ranks of the Church, and if, in general, the sense of privilege and responsibility bring its own blessing and unearthly strength with it, we might, by strong faith in Christ's abiding presence, reckon with confidence upon what we have hitherto been largely, of course not entirely, blessed with—an orthodox synod of Bishops. And in the "unhappy divisions" which are among us, let us do justice to the Bishops personally. Let us recall the state of things in which we found ourselves ten years ago. We were all pupils, to express it with the least possible offence, of an indifferent school—

"*Ætas parentum pejor avis tulit  
Nos nequiores*"—

doctrine was perilled—discipline scouted—the whole tone of the Church lowered—ourselves ignorant of our position, our resources, our strength—careless of our duties, either in preserving or transmitting the deposit of our inheritance, the great heir-looms which

reminded us of apostolic ancestors : while the wild boar was gnashing his teeth, it was not so much that we were incapable as ignorant of the means of defence. And then came the change. We know, from the experience of the Reformation period, what the breaking up of men's minds involves ; and it is useless to deny that the chief object of the catholic movement was to unsettle and stir deeply the popular religionism of the times. Change for good, as well as for evil, so far as it is change, has in it doubtful tendencies. Strange plants grow upon ground when it is first exposed to light and air after being buried for centuries. It requires time for the mind to become acclimatized. One temper will be too forward, and with unnatural rapidity run to seed—immature seed ; and another is overtaken by autumn frosts before it has flowered. The chief husbandmen have no easy task in this state of transition. Their duty is to pause. Accusations of party feeling are so easily made, and with so great difficulty refuted, that what common and shallow minds mistake for timidity, is often in our rulers the truest caution. It were not to be wished, as a rule, that any individual, not even a Bishop, should set himself at the head of a great movement. It is one of the surest notes of truth that, as in our own case in these times, the energies of a Church are developed not by individual teaching or example, not by the eloquence or influence of this or of that man ; but rather in a simultaneous and unaccountable change ; the movement is *ab intra*. It is a certain mark of spiritual influence that “ we hear the sound thereof, *but cannot tell whence it cometh*.” Heresies are always individualized ; without Arius or Paul of Antioch—without Calvin or Knox—without Wesley or Irving—the whole system falls in ruins : not so with catholic truth ; it has a deeper, firmer foundation than any one doctor or scribe. This is the true sense in which we are to “ call no man master upon earth.” Rather than repine that the Bishops have not distinctly taken a side, we ought to rejoice at it. Hitherto to have done so, might have looked like partizanship, and we have at least this most cordial satisfaction, that their condemnations have been rather of misconceptions of catholic truth than of that truth itself.\*

But in the midst of all our thankfulness for this thoughtful reserve on the part of our spiritual rulers, now, as ever, will occur some especial contrariety, which ought to make us prize more reverentially not only the meekness, but the orthodoxy of the majority. We bring ourselves to discuss this matter with great difficulty and serious pain ; yet if it be a duty, we trust, while protesting against the mistakes, or if need be (*quod Deus avertat*), the heresy of one Bishop, to preserve the most dutiful respect for the holy office itself, and yet more, with implicit

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\* While we are writing, a remarkable illustration of this point occurs in Mr. Williams's “ Remarks on the Charge of the Bishop of Gloucester and Bristol, on the subjects of Nos. 80 and 87 of Tracts for the Times,” which, as we understand, his Lordship has most cheerfully acknowledged.



deference "to follow with a glad mind and will their godly admonitions, submitting ourselves to their godly judgments."

Archbishop Whately has been known as a writer on subjects of theology and science for many years. We believe him to be thoroughly in earnest; he writes honestly, and from the heart: he has done good service to the cause of serious religion; and even his great fault, indifference to authority, imparts to all his works the charm of freshness and reality, which are very striking. He is always sincere. Of his doctrinal authority, some of our readers may not be prepared for the following evidence. It is, we know, an ungracious task to unearth errors which may be partially disavowed; but when we find writers, even though they be Bishops, representing the (supposed) failure of the appeal to catholic decisions, as "recalling to one's mind the case of Haman (!) and the result of his jealousy of Mordecai"—(*Essay ii. on the Kingdom of Christ*, p. 145)—it may not be indecent to inquire into the character of one who can thus, with something like chuckling, place his own brethren in the place of Haman, and can compare the unexpected success of the enemies of that Church of which he is himself a Bishop, with the triumph of Mordecai. To meet the charge of schism ("they are the immediate authors of schism,"—(*Ibid.* p. 118, note t,)—it is fair to oppose something not very different from heresy; and if the Archbishop summarily describes what he calls "the system" of his opponents, as "radically wrong throughout; based on false assumptions, supported by none but utterly fallacious reasoning, and leading to the most pernicious consequences" (*Ibid.* pref. p. x.) ; it will not be reckoned intrusive to examine the qualifications of one who, from his office alone, is, by God's permission, suffered to pronounce censure upon truths, to understand which spiritually, he seemed, at least during his presbyterate, to have been incapacitated. We may be permitted, by simple juxtaposition, to show either that the Archbishop holds, or has held, opinions, which have been condemned by general councils; or which, in this division of the Western Church, he entertains in common with a writer on whom the brand of censure has burned to a memorable depth.

*Elements of Logic*, p. 291, 1st edit.

"Person—has a peculiar theological sense, more closely connected with its etymology. It is well known that the Latin word *persona* signified, originally, a *mask*, which actors wore on the stage; each of which being painted in each instance suitably to the character to be represented, and worn by every one who acted the part, the word came to signify the character itself, which the actor played; and afterwards, any character, proper or assumed, which any one sustained; as *e. g.* in a passage of Cicero:—'Tres personas unus suscipio — meam, adversarii, judicis'—*Persona*, in its classical sense, was na-

"Neither CONFOUNDING THE PERSONS, nor dividing the substance."—Confession of our Christian faith, commonly called the *Creed of St. Athanasius*.

"The three creeds ought thoroughly to be received and believed," &c.—*Art. viii.*

"Personam sine essentiâ concipi non posset; nisi statueris personam in divinis nihil aliud esse, quam merum

turally adopted by theologians to distinguish the Father, the Son, and Holy Spirit, in the Blessed Trinity, so as to imply the Unity of the Divine Being, who is all and each of them; and the word Person was adopted by our divines in the same sense as a literal, or rather an etymological, translation of the Latin word *persona*. . . . In the Catechism, our Church sets before us the relations in which the Most High stands towards us, of Maker, Redeemer, and Sanctifier."

*Elements of Logic*, p. 325, 4th edit.

"— notion of the word Person in common use, wherein the same man may be said to sustain divers capacities—the same man may at once sustain the person of a king and a father, if he be invested both with *regal* and *paternal* authority."—*Adopted from Wallis*.

*Ibid.* p. 330.

"Scripture teaches us (and our Church Catechism directs our attention to these points) to believe in God, who, *as the Father, hath made* us and all the world,—*as the Son, hath redeemed* us and all mankind,—*as the Holy Ghost, sanctifieth* us, and all the elect people of God."—*Adopted from Hawkins' Manual*.

*Sermons by R. Whately, Archbishop of Dublin*. 1835. p. 203.

"The belief of God's being revealed to us in these characters (which was anciently the ordinary sense in our language of the word Person)—as standing in three relations to us,—there can be no doubt that this is what was conveyed, and therefore must have been intended to be conveyed, to ordinary, unphilosophical Christians," &c.

*Essay ii. sect. 15, On the Constitution of a Christian Church, (Kingdom of Christ,)* p. 100.

"Among the things excluded from the christian system, we are fully authorized to include all subjection of the christian world, permanently and from generation to generation, to some one spiritual ruler (whether an individual man or a Church), the delegate, representation, and vicegerent of Christ; whose authority should be binding on the conscience of all, and decisive on

*τρόπον υπάρξεως, quod plane Sabellianum est.*"—*Bull. Def. Fid. Nic.* iv. 1, 7, p. 696, vol. v.

"Theodoret describes the Sabellians as professing one person, *ἐν μὲν τῇ παλαιᾷ ὡς πατέρα νομοθεῖσαι, ἐν δὲ τῇ καινῇ ὡς υἱὸν ἐνανθρωπήσαι.*"—*Pearson on the Creed*, Art. iii. note (c), vol. ii. p. 194.

—*δογματίζει οὗτος (Sabellius) καὶ οἱ ἀπ' αὐτοῦ Σαβελλιανοὶ τὸν αὐτὸν εἶναι Πατέρα, τὸν αὐτὸν Υἱὸν, τὸν αὐτὸν εἶναι ἅγιον Πνεῦμα ὥς εἶναι ἐν μᾶ ὑπεστάσει τρεῖς ὀνομασίας.*—*Epiphan. Heres.* lxii. 1.

Quin et varius, et a seipso discrepans videtur Sabellius fruisse, ut interdum tres personas tres quasi partes totius aliqujus esse diceret: aliàs unam et eandem personam pro divinis functionibus (*ἐνεργείαις*) diversa vocabula sortitam.—*Petavius. Dogm. Theol.* tom. ii. l. i. c. vi. s. 6.

—*ἐπεὶ τὸν γε ἀνυπόστατον τῶν προσώπων ἀναπλασμὸν οὐδὲ ὁ Σαβέλλιος παρητήσατο, εἰπὼν τὸν αὐτὸν θεὸν ἓνα τῷ ὑποκείμενῳ ὄντι, πρὸς τὰς ἑκάστοτε παραπιπτούσας χρεῖας μεταμορφούμενον, νῦν μὲν ὡς Πατέρα, νῦν δὲ ὡς Υἱὸν, νῦν δὲ ὡς Πνεῦμα ἅγιον διαλέγεσθαι.*—*Basil. Ep.* ccx.

The general council of Constantinople, can. vii. a.d. 381, decreed that the Sabellians were to be received as pagans.

*Μοντανιστὰς καὶ Σαβελλιανούς—ὡς Ἑλληνας δεχόμεθα.*"—*Labbe*, ii. p. 951.

*Hoadly—Sermon before the King,* p. 11.

"As the Church of Christ is the kingdom of Christ, He Himself is King; and in this it is implied that He is Himself the sole lawgiver to his subjects, and Himself the sole Judge of their behaviour in the affairs of conscience and eternal salvation, and in this sense, therefore, His kingdom is not of this world; that He hath in those points left behind Him no visible

every point of faith. Jesus himself, who told his disciples 'that it was expedient for them that he should go away, that he might send them another Comforter who should abide with them for ever,' could not possibly have failed, had such been his design, to refer them to the man, or *body of men*, who should, in perpetual succession, be the depositary of this divine consolation and supremacy. And it is wholly incredible that He Himself should be perpetually spoken of and alluded to as the Head of his Church, without any reference to any supreme Head on Earth, as fully representing Him and bearing universal rule in his name,—whether Peter or any other Apostle, or any successor of one of these,—this, I say, is utterly incredible, supposing the Apostles or their Master had really designed that there should be for the universal Church any institution answering to the oracle of God under the Old Dispensation, at the Tabernacle or the Temple.

"The Apostle Paul, in speaking of miracles as 'the signs of an Apostle,' evidently implies that no one nor possessing such miraculous gifts as his, much less without possessing any at all,—could be entitled to be regarded as even on a level with the Apostles; yet he does not, by virtue of that his high office, claim for himself, or allow to Peter or any other, supreme rule over all the Churches. And while he claims and exercises the right to decide authoritatively on points of faith and of practice on which he had received express revelations, he does not leave his converts any injunction to apply, hereafter, when he shall be removed from them, to the Bishop or Rulers of any other Church, for such decisions; or to any kind of permanent living oracle to dictate to all Christians in all ages. Nor does he ever hint at any subjection of one Church to another, singly, or to any number of others collectively;—to that of Jerusalem, for instance, or of Rome; or to any kind of General Council.

"It appears plainly from the sacred narrative, that though the many Churches which the Apostles founded were branches of one *Spiritual Brotherhood*, of which the Lord Jesus Christ is the Heavenly Head,—though

human authority, no viceregents, who can be said properly to supply His place; no interpreters upon whom His subjects are absolutely to depend; no judges over the consciences or religion of His people."

*Headly—Sermon before the King,*  
p. 16.

"If, therefore, the Church of Christ be the kingdom of Christ, it is essential to it, that Christ Himself be the sole lawgiver and sole judge of His subjects, in all points relating to the favour or displeasure of Almighty God; and that all His subjects, in what station soever they may be, are equally subjects to Him; and that no one of them, any more than another, has authority either to make new laws for Christ's subjects, or to impose a sense upon the old ones, which is the same thing; or to judge, censure, or punish the servants of another master in matters relating purely to conscience, or eternal salvation. If any person has any other notion, either through a long use of words with inconsistent meanings, or through a negligence of thought, let him but ask himself, whether the Church of Christ be the kingdom of Christ, or not? And if it be, whether this notion of it doth not absolutely exclude all other legislators or judges in matters relating to conscience, or the favour of God; or whether it can be His kingdom, if any mortal man have such a power of legislation and judgment in it?

*Ibid.* p. 26.

"No one of Christ's subjects is lawgiver and judge over others of them in matters relating to salvation, but He alone."

*Ibid.* p. 14.

"When any men upon earth make any of their own declarations, or decisions, to concern and affect the state of Christ's subjects with regard to the favour of God; this is so far taking Christ's kingdom out of His hands, and placing it in their own. Nor is this matter at all made better by their declaring themselves to be viceregents, or law-makers, or judges under Christ, in order to carry on the ends of His kingdom."

there was 'one Lord, one Faith, one Baptism,' for all of them, yet they were each a distinct, independent community *on Earth*, united by the common principles on which they were founded, and by their mutual agreement, affection and respect; but not having any one recognised Head on Earth, or acknowledging any sovereignty of one of these Societies over others.

"And as for—so-called—General Councils, we find not even any mention of them, or allusion to any such expedient. The pretended first Council, at Jerusalem, does seem to me a most extraordinary chimera, without any warrant whatever from Sacred History.

P. 105. "On the whole, then, considering in addition to all these circumstances, the number and the variety of the Epistles of Paul, (to say nothing of those of the other Apostles) and the deep anxiety he manifests for the continuance of his converts in the right faith, and his earnest warnings of them against the dangers of their faith, which he foresaw; and considering also the incalculable importance of such an institution (supposing it to exist) as a permanent living oracle and supreme Ruler of the Church, on Earth; and the necessity of pointing it out so clearly that no one could possibly, except through wilful blindness and obstinacy, be in any doubt as to the place and persons whom the Lord should have thus 'chosen to cause his name to dwell' therein—especially, as a plain reference to this infallible judge, guide, and governor, would have been so obvious, easy, short, and decisive a mode of guarding against the doubts, errors, and dissensions which he so anxiously apprehended;—considering, I say, all this, it does seem to me a perfect moral impossibility, that Paul and the other sacred writers should have written, as they have done, without any mention or allusion to any thing of the kind, if it had been a part (and it must have been a most *essential* part, if it were any) of the Christian System. They do not merely omit all reference to any supreme and infallible Head and Oracle of the Universal Church,—to any Man or Body, as the representative and vicegerent of Christ, but they omit it in such a manner, and under

such circumstances, as plainly to amount to an exclusion.

"It may be added that the circumstance of our Lord's having *deferred* the Commencement of his Church till after his own *departure* in bodily person, from the Earth, seems to have been designed as a further safeguard against the notion I have been alluding to. Had He publicly presided in bodily person subsequently to the completion of the Redemption by his death, over a Church in Jerusalem or elsewhere, there would have been more plausibility in the claim to *supremacy* which might have been set up and admitted on behalf of that Church, and of his own successors in the Government of it. His previously withdrawing, made it the more easily to be understood that He was to remain the spiritual Head in Heaven, of the spiritual Church-universal; and consequently of all particular Churches, equally, in all parts of the world."

These are the four propositions on which the celebrated Committee of Convocation drew up their representation "on the dangerous positions and doctrines contained in the Bishop of Bangor's Preservative and Sermon." But the whole matter seems so curious, that we are tempted to pursue the parallel, and contrast the Archbishop of 1841 with the Bishop of 1717 a little more closely. How far the Church may derive instruction from the example of our fathers, it is for us to lay to heart seriously.

*Archbishop Whately's first Position, p. 3.*

"1. The most obvious course would be, to appeal, in the first instance, to that founder himself, and to consider what account He gave of his own character, and that of his kingdom. He (Christ) must have understood the principles of the religion He was divinely commissioned to introduce."

And after applying this principle to our Lord's declaration that "He was the Son of God," the Archbishop, p. 28, proceeds:—

"2. So now, before Pilate, He asserts His claim to be a king, but declares, that 'His kingdom is not of this world.' The result was, that Pilate acquitted him. It is plain, therefore, that he must have believed, or at least professed to believe, both that the declarations of Jesus were true, and that they amounted to a total disavowal of all interference with the

*Hoadly. Sermon, p. 23.*

"1. The question with you ought to be, whether He (Christ) did not know the nature of His own kingdom or Church, better than any since His time? Whether you can suppose He left any such matters to be decided against Himself and His own express professions?"

*Hoadly. Serm. pp. 10, 11.*

"2. Since the image of His kingdom is that under which our Lord himself chose to represent it, we may be sure that if we sincerely examine our notion of His Church by what He saith of His kingdom, 'that it is not of this world,' we shall exclude out of it every thing that He would have excluded."

P. 29. "When you read nothing in

secular government by Himself or his followers, as such."

P. 29. "The declaration that 'Christ's kingdom is not of this world,' amounts to a renunciation of all secular coercion,—all forcible measures in behalf of his religion."

P. 40. "The civil magistrates would *cease* to act on Christian principles,—if they should employ the *coercive power* of civil magistrates *in the cause of Christianity*; [*sic*];—if they should not only take a part in civil affairs, but claim as Christians, or as members of a particular church, a *monopoly* of civil rights. It is this, and this only, that tends to make Christ's kingdom "a kingdom of this world."

"This is a distinction which is readily perceived. For instance, there are many well-known societies which no one would, in any degree, call political societies, such as academies for the cultivation of mathematical and other sciences,—agricultural societies,—antiquarian societies, and the like; it would be reckoned silly to ask, respecting any one of these societies, whether the members of it were excluded from taking any part in civil affairs, and whether a magistrate or a legislator could be admitted as a member of it? It would at once be answered, that the society itself, and the members of it *as such*, had nothing to do with political, but only scientific matters;—the provinces of the two societies, *as societies*, are altogether distinct.

"Now, this is just the non-interference in political affairs which Christ and his apostles professed, and taught, and carried into practice, in respect of the religion of the Gospel."

3. Pp. 136—140. "No shadow of proof can be offered, that the Church,—the universal Church,—can possibly give any decision at all;—that it has any constituted authorities, as the organs by which such decisions could be framed or promulgated:—or, in short, that there is, or ever was, any *one community on earth* recognised, or bearing any claim to be recognised, as the universal Church, bearing rule over and comprehending all particular Churches. The Church is undoubtedly one; but not as a society. In short,

His doctrine about His own kingdom, of taking in the concerns of this world and mixing them with those of eternity: no commands that the frowns and discouragements of this present state should in any case attend upon conscience and religion: no orders for the kind and charitable force of penalties, or capital punishment, to make men think and choose aright: no calling upon the secular arm, whenever the magistrate should become Christian, to impose His doctrines, or to back His spiritual authority: but, on the contrary, as plain a declaration as a few words can make, that 'His kingdom is not of this world.'

*Hoadly. Answer to Committee of Convocation, p. 176.*

"The office of a civil magistrate respected the good of human society as such only;—as to religion, properly so called, particularly the Christian Religion, it was left by its great Author to other hands, and other arguments than those employed by magistrates."

*Id. Sermon, p. 18.*

"The sanctions of Christ's law are not the rewards of this world,—not the offices and glories of this state,—not the pains of prisons, banishments, fines, or any lesser or more moderate penalties,—nay, not the much lesser negative discouragements that belong to human society. He was far from thinking that these could be the instruments of such a persuasion, as He thought acceptable to God."

*Id. Sermon, p. 12.*

3. "Whoever hath an absolute authority to interpret any written or spoken laws, he it is who is truly the lawgiver, and not the person who first wrote or spoke them. He, Christ, never interposes to assert the true interpretation of His law, amidst the various and contradictory opinions of men about it. As He doth not; if such an absolute authority be once lodged with men, under the notion of interpreters, they then become the legislators, and not Christ, and they rule in their own kingdom and not His."



the foundation of the Church by the Apostles was not, properly, the foundation of Christian societies, which occupied them, but the establishment of the principles on which Christians, in all ages, might form societies for themselves."

"The above account is sufficiently established by the mere negative circumstance of the absence of all mention in the sacred writings of any one society on earth, having a government and officers of its own, and recognised as the Catholic or universal Church."

P. 17. "The Church of Christ is the number of men, whether small or great, whether dispersed or united, who truly and sincerely are subject to Jesus Christ alone."

P. 24. "The grossest mistakes in judgment about the nature of Christ's kingdom or Church, have arisen from hence, that men have argued from other visible societies, and other visible kingdoms. I speak of the universal invisible Church."

We are far from intending, by these parallel extracts, to say that Archbishop Whately is conscientiously a Sabellian, or an Hoadleian; not he: very likely he knows not what Sabellianism is, nor cares what Hoadly wrote: but this is his very fault; he calls "no man master" but himself, and a worse he could not have chosen. We mean this in no figure of speech, but he absolutely seems fettered to the decisions of himself and his own school. Scornful of the wide domain of catholic truth, he submits implicitly to the "traditions" of his three or four friends: and, jealously anxious that his readers should in all its largeness avail themselves of the "right and duty of judging ultimately for themselves," he overwhelms them with quotations from himself. In fact, in his own opinion, Archbishop Whately is more than two to one better than the whole Church for fifteen hundred years. In the book before us occur sixty-one quotations, of which thirty-one are from his own numerous works, seventeen from Drs. Hinds and Dickinson, his own chaplains, the "Encyclopædia Metropolitana," probably also his own writing; Dr Arnold, Dean Waddington, Bishop Stanley, Professor Powell, [!] Dean Hoare, and Dr. Hawkins; and the thirteen remaining ("one halfpenny-worth of bread to this intolerable deal of sack,") are from such high authorities as Burnet, and Warburton, D'Aubigné, Luther, and Cruden's Concordance! The sad truth is, that the Archbishop is very ignorant; and, like all other ignorant persons, very proud of his own talents; not of his reading, but of what he thinks much better than reading, a clear head, and a sound unprejudiced judgment, and great common sense, as he would call them. And this temper is not only a very unhappy one, but one very difficult to analyze, because his doctrine would be negative, rather than positive. The book before us teaches us not what to believe, but what to disbelieve: it is not so much "the kingdom of Christ delineated," as "what I think not the kingdom of Christ caricatured." To describe the Church by negatives is not to convey a very vivid picture of it; and yet to represent his Grace faithfully we must do this.

The kingdom of Christ, according to the Archbishop, then, is not—

1. One, in any real sense: the Church is one society "only when considered as to its *future* existence," p. 138;—the Apostles did not

found any Christian society upon one invariable model, they contemplated the existence of future societies "formed on similar principles," p. 139;—the duty of every Christian "is to submit to the ordinances of the *particular* church of which he is a member," p. 141.

2. Nor is it Catholic; "There is no shadow of proof that the universal Church can possibly give any decision at all: that it has any constituted authorities as the organs by which such decision could be framed or promulgated:—or, in short, that there is, or ever was, any *one community on earth* recognised, or having any claim to be recognised as the universal Church," p. 136.

3. Nor is it Apostolic;—The true "apostolical succession is not of individuals, but of uncorrupted gospel principles," p. 204. "Compliance with the profession of a particular creed, or conformity to a particular mode of worship, must not be *absolutely enforced*," p. 189. Circumstances may arise when "pious laymen, having no regularly-consecrated priest among them, were to agree to choose for that office one of their number, this man would be as truly a priest as if he had been consecrated by all the bishops in the world," p. 265, quoted from Luther. "Such men are not to be shut out from christian ordinances for ever: their circumstances would constitute them a christian community: to make regulations for the Church thus constituted, and to appoint as its ministers the fittest persons that could be found among them, and to celebrate the christian rites, would be productive of union. Ministers thus appointed are, to all intents and purposes, real, legitimate christian ministers: the ordinances of such a Church are valid and efficacious: it is a real christian Church," pp. 190, 191. The ministers of such a Church would rightly claim "apostolical succession, because they would *rightfully hold the same office* which the Apostles conferred on those 'elders whom they ordained in every city,'" p. 192. "A certain Church may, suppose, have originated in a rash separation from another Church on insufficient grounds: but for an individual to separate from it *merely for that reason*, would be not escaping, but incurring, the guilt of schism," p. 195.—What the apostolical "*principles*" are which it is necessary for reformers or seceders to carry with them when they separate from what they consider a corrupt Church we are not told, but we are taught: "If they have among their number christian ministers of several orders, or of one order—if they can obtain a supply of such from some other sound Church—if they can unite themselves to such a Church, these are advantages not to be lightly thrown away. But the unavoidable absence of any of these advantages, not only is not to be imputed to them as a matter of blame, but, by imposing the *necessity*, creates the *right*, and the *duty*, of supplying their deficiencies *AS THEY BEST CAN*," p. 204. "Reformers have an undoubted right to appoint such orders of christian ministers, and to allow to each such functions as they judge most conducive to the great ends of the society: they may assign to the *whole*, or to a *portion* of them, the office of ordaining others as their successors; they may appoint *one* superintendent of the rest,

or *several*; under the title of Patriarch, Archbishop, Bishop, Moderator, or any other they may prefer; they may make the appointment of them for life, or for a limited period,—by election, or by rotation,—with a greater, or a less extensive jurisdiction; and they have a similar discretionary power with respect to liturgies, festivals, ceremonies, and whatever else is left discretionary in the Scriptures," p. 205. "It follows from these principles, that the bodies of Christians we have been speaking of, viz.—the Presbyterian Churches—had full power to retain, or to restore, or to originate, whatever form of church-government they, in their deliberate and cautious judgment, might deem best for the time, and country, and persons, they had to deal with, whether exactly similar, or not, to those introduced by the Apostles; provided nothing were done contrary to Gospel-precepts and principles. They were, therefore, perfectly at liberty to appoint Bishops, *even if they had none* that had joined in the Reformation; or to discontinue the appointment, *even if they had*; [*sic*] whichever they were convinced was the most conducive, under existing circumstances, to the great objects of all church-government," p. 208. "They had no reason to hold themselves *absolutely bound* to adhere, always and everywhere, to those original models," p. 209.

In plain words, then, His Grace the Archbishop of Dublin believes in a Church, which is neither 1, ONE, 2, nor CATHOLIC, 3, nor APOSTOLIC. Of the Athanasian Creed we can surmise His Grace's sentiments by the significant marginal note, p. 12. "Metaphysical disquisitions, on abstruse scholastic terms (such as 'consubstantiality,' 'personality,' 'hypostatic union,' 'eternal filiation,') unnecessary;" and we presume that certain clauses of the Apostles' and Nicene Creeds, which speak of the Church as One, Catholic and Apostolic, if not the symbols themselves, stand on no higher authority; since we are told, (p. 75,) "that a systematic creed, or confession of faith, not being found in our Scriptures, was *on purpose* withheld by the Apostles, that other churches, in other ages and regions, might not be led to consider themselves bound to adhere to several formularies that were of local and temporary appointment, but might be left to their own discretion." (!)

Our readers may perhaps think that we have done enough, and they may now estimate, at his right value, one who, whatever his dignity of office by God's inscrutable purpose, has published flat Sabelianism—has followed the only Bishop of our own Church, who was all but degraded for heresy—thinks the three creeds dispensable matters,—and sneers at the eternal Sonship of the Blessed Word. It may be deemed superfluous, therefore, to mention by way of recapitulation; 1. (what has already been shewn, that) Episcopacy is an accident to, not of the essence of, the Church. 2. The power of the keys is, not "the knowledge of the Scriptures, as St. Chrysostom calls it; nor the interpretation of the law, with Tertullian; nor with Eusebius, the Word of God," to use the "*consensus patrum*" of

Jewell's Apology; not "doctrinally to teach what is bound or loose, or lawful and unlawful," as Lightfoot has it; but, "authority to make, from time to time, to alter, abrogate, or to restore, regulations respecting matters of detail, not expressly mentioned in Scripture," (p. 65;)—or, for choice, "to baptize or not to baptize converts," (p. 66.) 3. "Christianity is a religion without sacrifice, altar, or temple," (p. 95.) 4. "The claims of ministers rest, not on some supposed sacramental virtue, transmitted, from hand to hand, in unbroken succession from the Apostles, but on the fact of those ministers being *regularly-appointed officers of a regular christian community*," (p. 116.) The regular appointment being recognition by a number of individuals "combining themselves into a Christian Society, regulated and conducted, in the best way they can, on Gospel principles," (p. 192.) 5. The necessity of separation from a Church is "our conviction" (upon what, or if upon any grounds, is not stated) that its "doctrines or practice are unscriptural," (p. 193.) 6. "Catholic tradition is the same tradition which our Lord condemned in the Jews," (p. 155.) 7. The foundation of the Reformation was the right to test all doctrines by the Scriptures, *passim*. 8. "Appeals to Catholic decisions superfluous and unsound," (p. 143.) 9. "The appeal to the early Church leads to disquiet, and danger of ultimate infidelity; it is obscure,—uncertain,—disputable,—unstable," (p. 134-5.) 10. The notion of the Church in the XIXth Article, is not of "THE Church, the universal Church," but of "A Church,"\* (pp. 114, 150.) 11. The Thirty-nine Articles are "the authoritative confession of the FAITH of our Church," (p. 153,) and this in spite of the title in every prayer book, which calls them "Articles of Religion."

The fundamental defect of Archbishop Whately's mind is pride. We regret to say it, but here is a tolerably-sized volume, the original matter of which formed ordination and visitation charges, and a consecration sermon; on this very sacred occasion could not his Grace have found a more edifying theme? Were it not possible to furnish the novices of the Church's army with more substantial armour? Have they but to defend a Church of shadows, to preach a creed of negations, to minister in "a society" which "circumstances constituted a Christian community?" (p. 190.) A public newspaper just informs us, that the candidates for the ministry in the diocese of Dublin, who were ordained December 3rd,† in addition to the ordinary books, were examined in his Grace's "own

\* The Archbishop has a strange fancy, that the Articles were first written in Latin, and the English is a translation,—“in some few places, a careless translation, from the Latin.” Be it so—how then can his Grace defend his denial of the Christian priesthood, by the title of the *original* Thirty-second Article—*De Conjugio SACERDOTUM*? or what can his Lordship of Chester make of translating “renatis” by “baptized” in the Ninth Article? The argument was perplexing enough the other way, to the Protestant party, while the English was considered, as it is, the original; when they got over it by denying the authority of the Latin version: how stands it with them, if the Latin is the original?

† What wilful and useless “private judgment” is it to hold ordinations precisely a fortnight before the Church prescribes them! it is easy enough to shew, that you

works on the Christian ministry," and were addressed for two hours on the day of ordination,—after "dining with his Grace,"—of course, on the one subject. Is there no holier preparation for the work of the ministry, than "see my Logic," and "consult my Essay on Omissions," and "see my Sermon," and "listen to me in the Encyclopædia Metropolitana," "refer to my Notions of the Peculiarities of the Christian Religion," and "examine my Disquisition on the Difficulties of the Writings of St. Paul?" Can his Grace find no better list of subjects for a deacon's examination than a "catalogue raisonnée" of Mr. Fellowes' publications: Dr. Hinds, Dr. Hampden, Dr. Arnold, *et id genus omne*? Are the rich pastures of the Church to be neglected for these husks and chips of neology? Would not solemn prayer, and affectionate counsel, and grave encouragement, and paternal advice, have been to the full as edifying, and twice as heartening—to coin a word—as his flippant advertisement of all that the Archbishop of Dublin has written? Could not even the "after dinner" charge ring a holier and a less polemical note?

Truth to say, this book contains no novelty. It is but the *crambo recoccta* of what his Grace has said before: the oft-repeated distinction between *ιερεὺς* and *πρεσβύτερος*, of which he is as proud as was Coleridge in marking out "reason" from understanding, is repeated again and again. Dr. Arnold, too, is so fond of it, that he places it in the front of the introduction to his Sermons. What does it amount to? that, strictly speaking, Christ is the only Hieres in the Church; granted to the full in the sense that the ministers of the Church are not personally Christ Himself; but to say this is not to say that their actions are not His actions: "They do not the same in their own name, but in *Christ's*, and do minister by His commission and authority; the effect of *Christ's* ordinances is not taken away; the sacraments be effectual because of *Christ's* institution and promise." (Acts xxvi.) This is the one great fallacy upon which are founded all the misconceptions of catholic truth. When Catholics speak of the Church, of the sacraments, of the ministry, mere Protestants draw a distinction between the Church and Christ, where Catholics make none; and on this principle, if the Church could be without Christ, if the ministry could be without Him, if the sacraments could be, and yet not be Christ's; then, to speak, as we do, of the Church's voice being God's voice, the absolutions of the Church being the keys of the kingdom of heaven, the sacraments of the Church being the direct conveyance of spiritual life, and the rest, would indeed be, as has been said, "to usurp His place, to perform His acts, to receive His homage, to depose Him from His throne." Truly, if the Church were nothing more than the Archbishop of Dublin represents it, there is indeed in it neither sacrifice nor priest. But if the Church be the society of the faithful, founded by our Lord and Saviour, with promise of

can scorn the provision of the Ember days: is it dutiful? is it wise? is it not rather the petulance of a froward child, who does a thing for no other reason than because he is told not to do it?

permanence, "even unto the end of the world," we shall find in the Church, by a perpetual succession, the everlasting continuance, not repetition, of the very same works by which He worked our redemption in the flesh.

(1.) We say, then, if there was "the one sacrifice" on Calvary, that sacrifice will be perpetuated; if "the Word became flesh and dwelt with man," the Church will also dwell among men, in a visible, tangible, accessible form also; and, to use the forcible phrase of a foreign writer (Moehler, *Symbolik*, vol. ii.), "The Church is Jesus Christ everlastingly renewing Himself, reappearing continually under sensible forms; it is the permanent incarnation of the Son of God. 'The Church, which is His body, the fulness of Him that filleth all in all.'" (Ephes. i. 23.)

Psilo-Protestants admit the one sacrifice; we plead for its continuance. St. Paul—or, as the Archbishop of Dublin and Bishop of Chester delight to style the apostle, Paul—expressly declares (Heb. xiii. 10), "We have an altar;" the Lord Jesus Himself intimates that His followers would have an altar,—“If thou bring thy gift to the altar,”—and yet we are told, "Christianity is a religion without an altar!"—and surely "altar," as all admit, has "priest and sacrifice" for its correlatives. Besides, St. Peter speaks of our "spiritual sacrifices." In the church at Antioch, we read (Acts xiii. 2), that "they ministered unto the Lord," *λειτουργούντων τῷ Κυρίῳ*; the very same phrase is used of the Levitical priests, "every priest standeth daily ministering," *λειτουργῶν* (Heb. x. 11), [which daily ministration, in the case of Zacharias, is called *ἱερατεῖν*]; the very same phrase is used also of our blessed Lord's own priesthood, "We have such an High Priest—a minister of the sanctuary," *τῶν ἁγίων λειτουργὸς*, (Heb. viii. 1, 2.) Whatever "the ministering" in the church of Antioch was, we have it now, "Jesus Christ, the same yesterday, to-day, and for ever;" that ministering was a liturgy, or sacrifice; the same liturgy or sacrifice which the temple priests daily ministered; the same liturgy or sacrifice, in kind, which Jesus Christ, "our High Priest," offers. Nor is this all: the prophets, as has been repeatedly shown, spoke of the times of the gospel dispensation, as when "in every place incense unto His name and a pure offering should be offered," (Mal. i. 11.) Sacrificial terms, *ἀνάμνησις*, *ἐπιτελεῖν* (1 Cor. viii. 6), and, above all, *ποιεῖν* ("this do," in the sense of offer, as is said, "after sacrifice done"), are always used in connexion with the Eucharist, which is a proper sacrifice, though a spiritual sacrifice; in which not His substantial, but His sacramental, and therefore in its highest sense, real body and blood, are offered; in which the oblations of bread and wine represent, and therefore continue, though they do not repeat, the one sacrifice on the cross. If, therefore, there be a sacrifice in the Christian Church, there must be priests to offer, and an altar on which to offer it. On this head, we would gladly enlarge, but we trust soon to follow it up by a distinct view of the Christian Priesthood and Sacrifice. So also in other things,



this identification of the Saviour with His Church will at once disperse all the Archbishop's false views of the other great points of the christian system, which rest upon the single assumption that they are made channels of grace separate from the Saviour, the sole giver of all grace.

(2.) As "the Word became flesh, and dwelt among us," so we may expect that the gospel is objective still. The incarnation once, and the visible Church since, are alike one and the same prolonged manifestation of the Eternal Son; as the miracles were sensible proofs of His divinity, so the authority of the Church continues the proof of Christ's authority to His people and to the heathen. Miracles ceased when authority was confirmed; and the *historical fact* proves that the result of miracles was thenceforth to be attained by another, and yet the same, way. When, therefore, the Church is slightly asked to "show her pretensions to divine authority, to produce the 'signs of an apostle,'" (p. 225,) the answer is, The true faith—the unity of the Church—that life which is inseparable from Christ, and if inseparable from Christ, inseparable from His Church,\* because He is in his Church, and His Church in Him—the apostolate, which is His presence—the teaching of His word—the communication of His Spirit; these are the perpetual miracles and signs of divinity—these the permanent credentials, the signs and living witnesses of the Indwelling Presence—these the proofs of the certainty of the decisions of the Church—the attestations of the need of a succession to which the promise of everlasting continuance was made, and of an unity which is itself but an essential form of truth. What the Lord and His personal teaching was to His own immediate disciples, the Church and her authoritative teaching are to the baptized Christians; the miracles which He wrought physically, while on earth, He now works spiritually for conviction and for confirmation; there can be as little doubt about the one as about the other. And this is an infallibility, not of individuals, as is pretended by the Archbishop,—nor of the Pope, as the exponent of unity, as the Romanist would urge,—but of the diffused faith of the Church. The "newly-constituted christian communities" of the Archbishop—the "private judgment"—the "right of forming a society under what regulations men thought might best suit the emergencies of the time"—"the irregular formations"—the "temporary expedients"—"the things altogether indifferent, or non-essential," how contradictory are they to the true idea of the Christian Church!

(3.) We may now ascertain what catholic tradition is. The great question is, How do we obtain the true teaching which is able to make us wise unto salvation? How am I to know that I have built upon the true foundation? The common protestant answer is, The infal-

\* "That they all may be one in Us: that the world may believe that Thou hast sent Me: and the glory which Thou gavest Me I have given them; that they may be one, even as We are one. *I in them, and Thou in Me, that they may be made perfect in one.*" St. John xvii. 21—23.

libility of holy Scripture ; the catholic replies, Holy Scripture as interpreted by the Church. For Scripture in itself is nothing ; it is but so many words and sentences : what is its sense ? who is to interpret it ? what is its meaning ? If the church be the body of Christ, His everlasting manifestation, His continual presence on earth, the tabernacle of His Spirit, then the voice of the Church is His voice, dwelling in the hearts of His faithful people, and expressed by the whole body ; and in this sense "hath authority in controversies of faith, is a witness and keeper of holy writ," and is possessed of "the RULE" of faith.

(4.) And so also of the Christian ministry—as a divine institution, not as operative in the individual bishop, priest, or deacon : for the very presence of this book of the Archbishop of Dublin, if nothing else, were a sufficient proof that the authority, dignity, power and privilege which we claim for the Christian hierarchy is in the Church's diffused capacity, not in individuals. As before, we said that the visible Church—the one Church—the Church possessed of the authority of teaching, are but conditions of His perpetual presence, as they serve but to realize the great promise, that "He is with us always, even unto the end of the world,"—so this same truth implies a succession, unfolding itself from the original manifestation of the Saviour. Be it that the Church is thus "one with Christ," then it follows that the power of ordination and the priesthood of the sacraments are as inseparable from her, as was the first mission of the twelve from our Lord Himself. As well might the adherents of Theudas have pretended to be apostles of Christ, as they who have neither commission nor succession from Him. Hence it is that "Bishop and Moderator" do not stand on the same ground of expediency : unless the Divine will and man's choice be the same. We do not enter on the Archbishop's hackneyed objection to the Apostolical succession, that flaws *may* have occurred. His Grace is unaware of the fact, but it has been produced and refuted *usque ad nauseam*, and we really have not the heart to reiterate such stale arguments.

And here we pause, and in his Grace's own words, (p. 113,) we say, that, instead of this very simple doctrine, which we have sketched, viz. : that *the Church is the Lord's prolonged spiritual presence upon earth*, which we take the liberty of calling a "clearly-intelligible, well-established, and accessible proof of Divine sanction for the claims of our Church," his Grace has "substituted one that is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every Church's claims, and leading to all the evils of doubt and schismatical division :"—than which sentence there could not be a more just description of the Archbishop's "Kingdom of Christ delineated."

All that we have said has been extorted from us : we have spoken, we repeat it, with great pain. But the times are ominous : we shall soon be called upon to entertain that most fearful question, how far must our duty be strained in accepting, upon questions of *faith*, the

decisions of a single bishop? In the case of the Archbishop of Dublin, does the teaching which we have produced differ from Sabellianism? does this sentence, "that threefold manifestation of God, which we express by the word Trinity," (*Sermons*, p. 190,) fall short of that heresy? is not the prayer, with which the book concludes, (p. 230,) "May all be enabled, under the Divine blessing, to carry into effect more and more fully, and to bring to completion, all the holy desires, all the good counsels, and all the just works of our reformers," a reckless adaptation of the liturgical formula? do not his principles open the door of our Zion, or even challenge a more forcible entry from every schismatic? Is it not perfectly appalling to see a Bishop of the Church, which the Lord purchased with His own blood, denying His Master's presence—scorning His ordinances—making light of the only claim, that of office, upon which he can secure a moment's attention—throwing away his own holy unction—selling his birthright of apostolical descent for a mess of pottage, the hollow applause for false liberality, from dissenters of "every denomination," and Socinians, who always, (we assert this from our personal knowledge,) consider him a model of a Christian Bishop? Let every prelate remember the warning,

"*Neu matris validas in viscera vertite vires.*"

One word more. In addition to a very proper admonition on the restoration of the order of Deacons, note y, p. 216, (by the bye, Dr. Arnold urges the same thing admirably and forcibly), Archbishop Whately has one observation (p. 268,) in which we cordially concur, "deploring the many evils resulting from the want of a legislative government for the Church." The evils are very great—grievously so. How long it is since the Irish Church met in synod, we do not just now remember; nor can we call to mind the termination of their deliberations; but if the convocation of the province of Dublin are in doubt where to begin, let them commence just where the English convocation left off; their proceedings would form an admirable supplement to Wilkins's Concilia, the last pages of which we earnestly commit to the meditation of Archbishop Whately. That sun would rise with happy auspices in censuring the Archbishop of Dublin,—to adopt a well-known image of the late Mr. Froude,—which set so gloriously in a vain endeavour to condemn Hoadly.† It is but to re-write the notorious Bangorian controversy.

\* "The highest authorities of the Church cease to exist when they put forth any thing uncanonical. Bishops derive whatever authority they possess from the Church; when therefore they lift up their voices against it, they speak without authority. The Catholic Church gave them authority to enforce her truths, she never empowered them to teach heresy."—*Doctrine of the Catholic Church, on the Holy Eucharist*, p. 5.

† We have taken little notice of the first essay in this volume: it is but an attempt to say again what this same Hoadly said long ago, and said better. Under the colour of showing that our Lord claimed, neither for Himself nor followers, a kingdom like Cæsar's, when He said, "My kingdom is not of this world," the Archbishop draws the conclusion, that if "magistrates should employ the coercive power of the civil authority in the cause of Christianity; if they should not only take a part

*Vox Stellarum ; or, A Loyal Almanac for the Year of Human Redemption 1842. With Astrological Observations on the four Quarters of the Year ; and a Hieroglyphic adapted to the Times. By FRANCIS MOORE, Physician. Printed for the Company of Stationers.*

*The Churchman's Almanac for the Year of our Lord 1842. Published under the Direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge.*

WE who live in this century of inventions, are very apt to congratulate ourselves, not so much in excelling our ancestors in steaming against wind and tide, floating in iron ships, communicating signals by electricity, increasing the horrors of war by the aid of science, and drawing our features with the pencils of light ; as in the non-existence of superstition and prejudice among us. We congratulate ourselves, because we have no High Commission Court for the trial of witches ; because our Queen does not keep an alchemist among her household, or have the nativities of our prince and princess cast by the court astrologer. It is no doubt very comfortable to console ourselves with these reflections as we expend our shillings and sixpences in the purchase of a "Moore's Almanac," a "Murphy's Weather Table," or a "Raphael's Astrological Ephemeris" for the year 1842. The immense circulation of such works as these is an awkward fact in the history of the progress of civilization, when combined with the infinitesimals of Homœopathy, and the manipulations of Mesmerism. Buying is, indeed, one thing, and believing another ; but it too often happens that the predisposition to believe preceded the intention of purchasing. Our fathers did so before us.

Without tracing almanacs to the Arabs, through one derivation of the word, or to the ancient Germans, through another, we must admit their existence from very early times. Indeed, if M. Delambre's account of the commentary of Theon on the *Almagest* be correct, the Alexandrian Greeks in the days of Ptolemy had reduced the formation of almanacs to a science. But to confine ourselves to our

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in civil affairs, but claim, as Christians, or as Members of a particular Church, a monopoly of civil rights, they would cease to act on Christian principles," p. 40. "The possession and monopoly of civil rights and privileges," p. 34, he declares to be unchristian ; and, Note A, p. 234, he protests against "the employment of secular coercion in religious matters, with a view to compel men to conform to that faith and mode of worship prescribed by the civil government, or to give more or less ascendancy and monopoly of civil rights and power to those of a particular persuasion ;" and thinks that is making Christ's kingdom "a kingdom of this world," "to exclude Dissenters from all, or from some of the rights of citizens, and reduce, more or less, to the condition of Helots, those who do not profess the religion which the State, as such, enjoins : " in other words, his Grace wishes us to believe that our Lord's declaration sanctioned by anticipation the Roman-Catholic Relief Act : the Test and Corporation Acts ; the Jew Bill ; the Dissenters' Marriage Act ; the too-empirically Irish scheme of Education without Religion ; and the admission of Dissenters into the Universities ; all of which are mixed up with the "monopoly of civil rights."

own isle. Our Anglo-Saxon ancestors had their rude and simple records of the good or bad fortune of the different days of the year. They had their tablets, which told them of the weekly feast, the Saint's day, and the lucky and unlucky portions of the month. On one day it was good to buy, on another, to be let blood—a proceeding (as we shall see to a very late date) under the especial direction of the moon; on a third, to tame cattle; on a fourth, to do nothing. Of these, the tradition alone exists. No relics of almanacs date further back than 1150; and in this country our earliest specimen is in the year 1386, wherein astrology is discussed as an approved and certain science, rules given for raising spirits, and calculating to a nicety the influence of the stars and the nativities of children on the most approved principles. The almanacs of the next century present a different aspect. The astrological prefaces and disquisitions disappear, together with the rules for the calculation of nativities; and in their places we have tables of the eclipses for several years, and others for finding the place of the moon and the price of corn and bread. Sufficient, however, remains to mark the existence of the belief in sidereal influences. Among the Harleian MSS. of the British Museum, is a beautiful copy of an almanac of the year 1406, which may be considered a good specimen of the almanacs of the time;—a short account of it may be interesting.

The MS. itself is of vellum, about the size of a square 32mo. book, of forty-four pages, neatly written on both sides, and highly emblazoned. Each month has two pages, containing an ecclesiastical calendar, with the proper dominical letter, the saints' days, and other information to us incomprehensible. In the left corner of the first page of each month is a figure emblematical of the season: a man in gauntlets, warming his hands over a fire, being the sign for January; one bearing a tree, for April; and another with a sickle, for August. Beneath this figure is the zodiacal sign for the month; whilst along the top of both leaves, across which the days are arranged, are certain emblems of the various saints whose days happen in the month; as in February, a female bust pierced with a sword, for St. Agatha; a bishop's mitre, with a bird on it, for St. Valentine; in March, a harp for St. David, showing how the writer had confounded the Psalmist with the Welsh saint; and a vase of alabaster for Mary Magdalen. After the twenty-four pages of calendar, are two tables of eclipses of the sun and moon, the former extending to 1449, the latter to 1443. In these tables the months are indicated by the implements carried by the several emblematical figures, at the head of each month's calendar; as a gauntlet for January, a sickle for August, a flail for September. We then have an astronomical diagram, for some purpose now unknown, a plate of a man covered with the signs of the zodiac, indicating the influence of each sign on a certain portion of the body, such as is now perpetuated in Moore's column of head, arms, and legs. Besides this is a *Tabula sciendum in quo signo fuerit luna in omni die*; a list of lucky and unlucky days;

a table of the price of bread and corn ; portraits of all the kings, from the Conqueror to Richard II., all very ugly and much alike ; and lastly, a diagram for calculating the moon's motion, with a moveable hour index. Such was an almanac of the beginning of the fifteenth century.

In the year 1463 the astrological portion had shrunk to a very short table of the lunar influences under the different signs of the zodiac. During the latter part of the fifteenth, and the entire sixteenth century, the English almanacs seem to have been very harmless in their predictions ; not so, however, in France, where, in 1579, Henry III. was obliged to promulgate an edict, forbidding the insertion of any more predictions, about either private or public affairs, in future almanacs. Towards the close of the sixteenth century English prophets seem to have confined their powers to the weather, and allowed the world and its troubles to go on unheeded. When we read the following quotation from our old dramatist of that time, we might fancy we were overhearing some old woman, or foolish farmer of the present day, as he dilates on the promises of a Moore, or a Murphy.

*"The 20, 21, 22, days, rain and wind ; O, good, good ! The 23 and 24, rain and some wind, good ! The 25, rain, good still ! 26, 27, 28, wind and some rain ; would it had been rain and some wind ! well, 'tis good, when it can be no better. 29, inclining to rain ; inclining to rain ; that's not so good now. 30 and 31, wind and no rain ; no rain ! slid, stay ; this is worse and worse. What says he of St. Swithin's ? turn back, look, Saint Swithin's, no rain !"*\*

In the year 1604, the University of Oxford, in their Almanack printed at the Theatre, perpetuated their belief in lunar influences, informing the world, "that it is not convenient to let bloud whilst the Moone passeth by Taurus, Capricorn, Gemini, Leo, and Scorpio ; or the Moone be neere the change, the full, or the quarter ; or being affected by Saturne or Mars : " and also, that, "the Moone in Aries, well affected, is fit tyme to let bloud, for such as be of a sanguine complexion or phlegmatick. When the Moone in Cancere, let bloud the cholerick complexion ; and when the Moone in Aquarius or Libra, it fitteth y<sup>e</sup> melancholy." Such were the opinions of that learned body on those matters at the commencement of the seventeenth century. As the evil days of the civil wars came on, the predictions became more political, and the probable state of the weather was a mere secondary part of the work. Now was the time of Lilly and his bold prophecies, his hard words and bad Latin. During the heat of the Rebellion, the almanacs became mere political pamphlets ; each party having its prophets, who foretold the victory of their own friends and the downfall of their wicked opponents, and wielded the prophecies of the Bible now on one side and now on another. In the year 1645, the author of the New Bloody Almanack informs his readers that, "the eclipse that year doth threaten great calamities, as bloody wars, famine, pestilence, and the like." It wanted no

\* Ben. Jonson. Every Man out of his Humour, Act I. Scene 1.



prophet to predict ill of those times. After the year '88, the weather seems to re-assert its claims, whilst the political predictions become excessively vague, and quite as applicable to one month as to another. And yet it did not take over much to satisfy the credulity of those times. W. Andrews, in his *News from the Stars*, in 1689; a work of great favour at that day, is quite content to tell his friends, that, "As unto the weather, in January, it will be pretty cold, now and then; and some snow and cold storms may be expected therein." The *Speculum Uranicum*, and the *Syderum Secreta*, were not more communicative. The *Nuncius Sydereus*, however, of the same year, tells us a little more. "The year begins," he tells us, "with snow, or cold rain blown up, but continues not long; however 'tis moderately seasonable, and the greatest alteration should be about the New Moon; then it is strange if the *Apertroportarium* of the Sun and Saturn do not make considerable alteration in the air, which may continue." Whilst the author of the *Olympia Domata* informs us that, "the year will begin with a troubled air, and wet producing bad weather for many days together, if he be not greatly mistaken." However, the *City and Countree Almanack* promises better weather, and the *Angelus Britannicus* leaves his readers in doubt. We might collate a curious account of these days, did space permit, only to be equalled by placing the promises of the weather-breeders and event-mongers of 1842 in parallel columns.

Now is it not a considerable disgrace, that at the present day there are several thousands of old women, and good Protestants, who believe that because in some one month five conjunctions happen in the ascendant of Rome, ergo, something must happen to the Romish church—perhaps, as Moore saith—"the death of his Holiness;" that as many are firm believers in Mr. Raphael's pictures of burning cities, coffins and crowns, mitres volant, and thumb-screws regardant; and no despisers of the hieroglyphic of that hearty Protestant, Francis Moore, wherein the Pope is always getting the worst of the affray: and that there are nearly half a million in this isle, in the nineteenth century, who purchase and believe in the weather-table of Moore, and the fair, rain, and changeable of Mr. Murphy!

That we are not one whit less credulous than our forefathers, Moore's *Almanac* for 1842 is a standing evidence. We have the old column of zodiacal influences on the body; the old vague promises of "snow somewhere about this time, or perhaps rain;" the Rythmical prophecies, wherein we are told,

"Now Jove meets Saturn—and in Leo's ire,  
The Moon's eclipsed:—some great events transpire;"

and how in February—

"The great conjunction works—which Mexico,  
Greece, India, Russia, Saxony will show."

The Pope, indeed, has departed from his usual corner of the Hieroglyphic, having given place to a Mahometan mosque; but his

loss is admirably supplied by a bit of second sight in October, where he tells us, that "the quartile aspect of the Sun and Jupiter indicates disputes and dissensions on religious subjects. Some sticklers for Puseyism are busy; they seem as though they would kiss the Pope's toe! but Popery, as well as Mahometanism, must ultimately wither and die beneath the powerful rays of truth." When we first lost sight of our old friend from his accustomed corner, we feared that the Roman Catholic Institute had condescended to tamper with Francis Moore. The Protestant Association may be happy; such has not been the case. And yet Francis Moore, with his prophecies, his zodiacal influences, and his unintelligible hieroglyphic, has a greater circulation than any other almanac, and almost as great as all the rest combined! How far the Stationers' Company felt themselves justified in printing what will sell rather than what will instruct, we will not stay to consider. Perhaps they console themselves, as they did in 1624, by issuing in one almanac the approved predictions, and in another casting undisguised contempt on them; or, it may be, that the return of nearly all the copies of Moore, when they did endeavour to reconcile the physician with common sense, by omitting the table of zodiacal influences, read them a lesson not to be forgotten.

With these remarks on the first of the works prefixed to our notice, we in conclusion strenuously recommend the second almanac to all classes of persons.

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## ON EPISCOPAL VISITATIONS.

### No. IV.

IN some former articles on the subject of Episcopal Visitations, it was endeavoured to trace their origin and history in the eastern and western church generally, up to the period of the reformation. It was also shown, that the practice of visitation is essentially connected with the spiritual nature of the episcopal office; and that it is a necessary consequence of the pastoral relation which exists between a bishop and the people of his diocese. We are now to examine more particularly the history of episcopal visitations in England.

I must again observe, that the notion of a visitation is now very different from that which prevailed for at least twelve centuries in the church. We understand by it at present, an assembly of clergy and churchwardens, who meet at the bishop's direction, to hear an episcopal charge; to pay certain fees; and to produce letters of orders, &c. In ancient times a visitation meant what the term implies—an actual repairing to the place visited, and an examination instituted on the spot, into the doctrines and conduct of the clergy and people; combined with the exercise of such discipline as might be called for by the circumstances of the case. Such was the system of visitation

which originally prevailed in our churches, as well as in all other churches of the East and West; and in proof of this assertion I shall first produce the words of Bishop Gibson, who, in commenting on the 60th canon of 1603, which ordains that bishops shall confirm during their visitations every third year, makes the following remarks:—

“EVERY THIRD YEAR.—The ancient law of visitation was *once a year*. ‘Decrevimus, ut antiquæ consuetudinis ordo servetur, et annuis vicibus ab episcopis diöceses visitentur (10. q. 1. c. 10).’ And ‘Episcopum per cunctas diöceses parochiasque suas per singulos annos ire oportet (c. 11).’ The same was the law particularly of the English church, in the council of Cloveshoe, Ann. 747, ‘Unusquisque episcopus parochiam suam pertrans-eundo et circum-eundo specularandoque, visitare non cesset.’ And afterwards Ann. 787, ‘Unusquisque episcopus parochiam suam omni anno semel circumeat.’

“But it is to be noted, that these and the like canons are all meant of *parochial visitations*, or a general repairing to every church; as appears not only from the assignment of procurations (originally in provisions, afterwards in money), for the reception of the bishop; but also by the *indulgence* which the law grants in *special cases*; when any church cannot be conveniently repaired to. ‘Etsi commode vel absque difficultate accedere ad unam-quamque non poterit; de pluribus locis ad unum congruum clericos et laicos studeat convocare, ne in illis visitatio postponatur.’ From this indulgence, and the *great extent of diöceses beyond what they anciently were*, grew the custom of citing clergy and people to attend visitations at particular places, the times of which visitations, as they are now annually fixed about Easter and Michaelmas, have evidently sprung from the two yearly synods of the clergy, which the canons of the church required to be held by every bishop about these two seasons, to consider of the state of the church and religion within their respective diöceses: an end that is now also answered by the *presentments* that are there made concerning the manners of the people; as they used to be made to the bishop, at his visitation of every particular church.

“But as to *parochial visitations*, or the inspection into the fabric, mansions, utensils and ornaments of the church, that care hath been long devolved upon the archdeacons, who, at their first institution in the ancient church, were only to attend the bishops at ordinations, and other public services in the cathedral: but being afterwards employed by them in the exercise of jurisdiction, not only the work of *parochial visitation*, but also the *holding of general synods or visitations* when the bishop did not visit, came by degrees to be known and established branches of the archdeaconal office, as such; which, by this means, attained to the dignity of ordinary instead of delegated jurisdiction.

“By these degrees came on the present law and practice of *triennial visitations* by bishops, so as the bishop is not obliged by law to visit annually, but (which is more) is restrained from it. Which restraint, being itself unreasonable, and having grown merely from the *profits* which attend the act of visitation, is thus moderated by the *Reformatio Legum*: ‘Diöcesim totam, tam in locis exemptis quam non, tertio quosque anno visitet, et consuetas procuraciones accipiat: ut verò aliis temporibus, quoties visum fuerit, visitet propter novos casus qui incidere possint, ei liberum esto, modo suis impensis id faciat, et nova onera stipendiorum aut procuracionum ab ecclesiis non exigat.’—*Bp. Gibson, Codex*, vol. ii. p. 998.

This statement seems to be generally correct: and it is now intended to produce some of the principal evidences which ecclesiastical history furnishes in attestation of its truth.

We possess so few authentic records of the state of the church of England during the first six centuries, that it cannot be a matter of surprise that no traces of the practice of Episcopal Visitations amongst us can be pointed out in that time. The labours of Augustine and his successors, and of the venerable bishops from Ireland, who in the sixth and seventh centuries brought the Anglo-Saxons to the profession of the Gospel, were essentially of a missionary character; and therefore cannot be adduced in proof of the ordinary discipline by which the English church meant to guide herself. It was not till the time of archbishop Theodore, in the latter part of the seventh century, that Christianity took firm root, and any considerable number of bishops were ordained. Without doubt, the English bishops at that time followed the practice of the whole church, and made continual local visitations of their dioceses; but this discipline seems to have become in some degree relaxed, or to have been neglected by some of the prelates in the course of the eighth century, for in the year 747, a council assembled at Cloveshoe, under Cuthbert, Archbishop of Canterbury, (probably in consequence of the epistle of Boniface, Archbishop of Mayence, which was cited in the last article,) enacted the following canon, on the subject of episcopal visitations.

"In the third place, they ordained, that *every year*, each bishop should not omit to *visit his parish* (diocese), *by passing throughout, going round, and examining it*; and should assemble the people of divers conditions and sexes in suitable places, and teach them openly, since they rarely hear the word of God; forbidding, amongst other crimes, all pagan observances, such as diviners, sorcerers, auguries, omens, charms, incantations, and all the filth of the wicked, and the errors of the gentiles."\*

At this time very few lesser or parochial churches had been founded; and the country had not yet been divided into what we call parishes. The diocese was still called "the parish" of the bishop, and the sacraments were administered, and instruction imparted by the bishops and presbyters in the course of visitations or perambulations.

The same rule which had been made in the synod of Cloveshoe was renewed and enforced in the synod of Calcuith, A.D. 785, in the following terms:—

"Thirdly, we have enacted . . . that every bishop perambulate his parish once in every year, diligently holding assemblies in proper places, where all may come together to hear the word, lest any one, through the negligence of his pastor, should wander through the devious ways of ignorance, and be devoured by the raging lion; and that he preach with vigilant care to the flock committed to him; that he confirm; and excommunicate the wicked; and restrain soothsayers, fortune-tellers, enchanterers, diviners, wizards; and take away all vices. And that no one seek to feed the flock committed to his care for the sake of filthy lucre, but in the hope of an eternal reward;

\* Tertio sanxerunt loco: ut singulis annis unusquisque episcopus parochiam suam pertranseundo et circumeundo speculandoque visitare non prætermittat; populumque diversæ conditionis ac sexus per competentia in se convocet loca, aperteque doceat; utpote eos qui raro audiunt verbum Dei, prohibens et inter cetera peccamina, &c. *Concilium Cloveshoviense*, can. iii. *Wilkins, Concilia*, t. i. p. 95.

and that he study to give freely to all what he has freely received, as the apostle testifies, saying, 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' As the prophet saith: 'Get thee up into the high mountain, thou that bringest good tidings to Zion.' That is, let him be as eminent in merit as he is in rank.

"And lest any one should be restrained by fear from preaching, let him hear those words, 'Lift up thy voice with strength; lift it up, be not afraid.' Jeremiah also says, 'Gird up thy loins, and arise, and speak unto them: be not afraid of their face, for I will cause thee not to fear their countenance.' Alas, what sorrow! what lamentable lukewarmness! which many beholding say: 'Why are ye involved in secular cares, or are afraid to open the word of truth, through terror, at some crime?' If the rulers of churches are silent through fear, or worldly friendship, and do not reprove sinners, like evil shepherds taking no care for the sheep, and fly when they behold the wolf; why do they not rather fear the Prince of princes, the King of kings, the Lord of lords, who by his prophet rebukes the shepherds, saying, 'Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord?'

"Finally, as a watchful shepherd is accustomed to guard his sheep against beasts of prey, so the priest of God ought to be anxious for the flock of Christ, lest the enemy scatter them, lest the persecutor assail them, lest the cupidity of some great man disturb the life of the poor; for the prophet saith, 'If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' For 'a good shepherd giveth his life for the sheep.' Bearing this in memory, fathers and brethren, labour that it be not said of you, as it was to the shepherds of Israel: 'who feed themselves,' &c.; but that you may deserve to hear, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

We find the following amongst the constitutions of Odo, Archbishop of Canterbury, A.D. 943.

"Thirdly, bishops are to be admonished that, with all propriety and modesty, and in the piety of our holy religion, they preach, and set forth a good example to all people. That they *perambulate their parishes every year*, with all vigilance, preaching the word of God, lest any one, through his pastor's negligence, wander through the devious paths of ignorance, and be devoured by wolves; and that no one, for the sake of filthy lucre, but in the hope of an eternal reward, study to feed the flock committed to him; (for what we have freely received, we should not delay to impart freely;) [and also] to preach the word of truth without fear or adulation, but with all boldness, to the king, the princes of his people, and all dignities, and never to conceal the truth; to condemn no one unjustly; to communicate no one except lawfully; and to show unto all the way of salvation." †

\* Tertio sermone perstrinximus omni anno, secundum canonicas institutiones, duo concilia . . . ut unusquisque episcopus parochiam suam omni anno semel circumeat, diligenter conventicula per loca congrua constituendo, quo cuncti convenire possint ad audiendum verbum Dei; ne aliquis per incuriam pastoris per devia ejuslibet ignorantie errans, rugientis leonis morsibus invadatur: et vigilantia cura gregem sibi commissum prædicet, confirmat, &c.—*Concil. Calcuth.* can. iii. *Wilkins*, t. i. p. 146.

† Tertio anno monendi sunt episcopi, quatenus cum omni honestate et modestia in sanctæ religionis pietate prædicent et ostendant exempla bona omnibus. Ut suas parochias omni anno cum omni vigilantia prædicando verbum Dei circumcant, &c."—*Const. Odonis*, cap. iii. *Wilkins*, t. i. p. 213.

This constitution represents the discipline which was in force in England up to the period of the Norman conquest, and which continued until the Roman canon law was introduced into this country, in the twelfth century, by the compilation of Gratian. The introduction of this law, however, did not make any alteration in the practice of Episcopal Visitations, for its rules on this subject were exactly in accordance with those which had been previously in force in England. The canons of several councils of Toledo and Braga, which are contained in that compilation, strictly enforced the ancient practice of *annual and parochial visitations* on the bishops. (See vol. i. p. 46.)

It has been shown in a former article (vol. i. p. 47) that in 1179 the council of Lateran made regulations as to the number of attendants whom bishops and others might bring on their visitations, which plainly show that the practice of parochial visitations was still universal. The church of England, in A. D. 1200, adopted the rules of the Lateran council, and thus testified her continued adhesion to the ancient custom of the Church. The following occurs amongst the canons of the synod of London in 1200:—

“ Since amongst the statutes of the fathers in recent times, the Lateran council is very celebrated, and most worthy, in all ways, to be observed; we, following its directions with humility and devotedness, decree:—that an archbishop visiting his parish shall by no means exceed a train of forty or fifty attendants, a bishop not more than twenty or thirty; that archdeacons be content with five or seven horses: deans, constituted under the bishops, with two. Nor let them go with hounds or hawks, but so that they may seem to seek, not their own things, but the things of Jesus Christ. We forbid the bishops also to presume to burden their subjects with charges and exactions. We permit them, however, for their many necessities which sometimes occur, that if the cause be manifest and reasonable, they may, with charity, ask from them a small assistance. For, since the apostle saith, ‘Children ought not to lay up for the parents, but the parents for the children,’ it seems far remote from paternal love, if rulers are burdensome to those who are subject to them, whom they ought to cherish, like fathers, in all their necessities.

“ Let no archdeacons or deans presume to make any exactions or charges on the presbyters or clergy. Indeed, what has been said of the aforesaid number of attendants (by way of toleration) should be observed in those places in which the ecclesiastical incomes and means are more ample. But in poor places we wish such a measure to be held, that the inferiors be not burdened by the visits of their superiors, lest, under such a permission, those who have hitherto used a smaller number of horses, should believe themselves invested with greater powers.

“ It pertains to the office of visitation, *to see with all diligence, in the first place, to what concerns the cure of souls*; and that every church has a silver chalice, and sufficient and proper clerical vestments, and the necessary books, utensils, and other things which relate to divine worship and reverence of the sacrament. Moreover, to cut off the vices of avarice and negligence, we enjoin, resting on the authority of the council of Toledo, that no visitor presume to exact any procuration, or redemption of a procuration, from any church in which he does not perform the office of visitation in the lawful manner.”\*

\* Concilium Loudinum, can. v. Wilkins, t. i. p. 505.



This canon not only establishes the fact, that parochial visitations were at this time made by the bishops of England; but also shows that the principal object of that visitation was held in view, namely, *its connexion with the care of souls*. It was at this time the duty of the bishop to preach the Gospel in his parochial visitation; to teach, admonish, and reprove the clergy and people; and to institute an examination into the state of religion, and inflict spiritual penalties on evil-doers.

The next canon which I shall adduce as bearing on this subject, occurs amongst the constitutions of Cardinal Otho, made in the synod of London, A.D. 1237.

"What pertains to the office of the venerable fathers, the archbishops and bishops, is evidently expressed by the title of their dignity (which is 'episcopus,' that is, 'superintendent'): for it is their peculiar duty to oversee, and, according to the language of the Gospel, to 'keep watch over their flocks by night.' Since, therefore, they ought to be an example to the flock, after which their subjects should regulate themselves, which cannot be, except they show forth themselves an example to all, we exhort and admonish them in the Lord, that, residing at their cathedral churches, they fitly celebrate divine service there, at least on the principal festivals and Sundays, and in Lent and Advent. *Moreover, let them perambulate their dioceses at convenient times, correcting, and reforming, and consecrating churches, and sowing the word of life in the Lord's field.* Which, that they may the better perform, let them cause the profession which they made in their ordination to be read to them at least twice in the year, that is, in Advent and Lent."\*

It may be remarked on the above, that the office of visitation is still regarded as a perambulation of the diocese, and that it comprised amongst its duties the exercise of discipline, and preaching the word of God. Thus the *pastoral* character of the episcopate was still fully recognised and acted on. But it may seem, perhaps, from the vagueness of the term "opportunis," employed to designate the *times* at which visitations were to be made, that the rule of the canons which prescribed *annual* visitations, was not at this time generally attended to. At what period the visitations became triennial instead of annual, I have not been able as yet to discover; but I should think it probable that this relaxation took place gradually during the thirteenth and fourteenth centuries, when the dioceses of England became very extensive by the erection of new parishes. The size of our dioceses even then was such that bishops could not personally visit the whole of their dioceses parochially each year; but as the canons permitted them to appoint deputies for the purpose of visitation, there was not any absolute necessity to relinquish the custom of annual visitation.

The next document which I shall adduce, in reference to this subject, is one of the constitutions of Cardinal Othobon in the synod of London, A.D. 1268.

"Whereas we are given to understand, that many prelates exact procura-

\* Wilkins, t. i. p. 654.

tions from their subjects, although they do not perform the office of visitation; we, looking advisedly, as well to the indemnities of churches, as to the salvation of the prelates, strictly inhibit any of them to receive from any church the procuration which is due on account of visitation, except when he performs the duty of visiting the same; and that whoever should receive such, shall be suspended from entering any church until he return it. Bishops and other inferior prelates are not to presume to burden their subjects in their visitations with superfluous companies or numbers of attendants, or by any other expense.\*

Joannes de Athon, canon of Lincoln, who lived about A.D. 1290, in his comment on the above canon, says, in reference to the inhibition against receiving procurations without visiting—

“This reason, perhaps, wisely moves the bishops of this kingdom, who, in their visitations commonly do not exact procurations from the church, because they do not turn aside to each particular church for the purpose of visitation, although they fully visit the persons, as well clergy as laity, assembling them together in various convenient places.”†

Here, then, we have evidence that the rule of the ancient canons was no longer attended to, and that visitations had, to a certain extent, assumed their present shape. Still, however, the visitation was a serious and important business. The bishop, indeed, no longer went to each church, and preached the gospel, and exercised his apostolical authority there; but still the clergy and laity were assembled in some neighbouring place, and the same forms of inquiry and discipline were observed in these meetings.

I have observed in a former article (vol. i. p. 273), that this alteration in discipline was sanctioned, if not introduced, by a decree of Pope Innocent IV., between A.D. 1243 and 1254, by which metropolitans were permitted, in their metropolitan visitations, to assemble the clergy and laity of several parishes in one place, if they could not conveniently and without difficulty go to each particular parish church. It was also remarked, that it seems very doubtful, from the wording of the decree, whether *bishops* were intended to have the same privilege of relief from the strict injunctions of the canons. It was, however, so interpreted; and we accordingly find, from the testimony of Athon, that in 1290 the bishops of England thought themselves at liberty to relinquish, in a great degree, the practice of *parochial* visitation.

Still, however, it would seem that the practice alluded to was viewed only as a matter of *indulgence*, and that the church of England continued to expect her prelates to make parochial visitations when they could do so without inconvenience. This may be collected from a constitution of Archbishop Stratford, in a provincial synod, A.D. 1341.

“Some archdeacons, and other *superior* and inferior ordinaries of our province, grasping at temporal gains, and casting behind them the things of God, in the progress of their visitations, indulge in hunting and other inso-

\* Wilkins, t. ii. p. 7.

† Joannes de Athon, Annot. in Constitutiones Legatin. p. 114. Ed. Oxon. 1679.

lencies, and frequently send persons to visit places, by whose exhortations or information the clergy and people receive no instruction; and do not fear to exact in money, contrary to the canons, the customary procurations from churches, *which they do not enter or inspect on the day of visitation*; and from some which have not been visited at all by themselves or others; and from many which they cause to be perfunctorily visited by others in one day, each of which would have been sufficient for the customary procuration of one day for the archdeacons and their servants. . . . We strictly inhibit, by authority of this present council, any one to presume to receive a procuration on account of visitation, from any church, *unless he has diligently performed the office of visitation thereto, having personally examined and inspected effectually whatever was to be investigated*. But if any one wishes to visit many churches in one day, let him be content with one procuration, in victuals or in money, to which he may cause all and every one of those visited in one day to contribute in proportion, according to the canons.\*

From this canon it would appear that the Church still required her ordinaries to visit parochially, though she permitted them to visit several churches in one day; so that the practice which Athon mentions seems to have been rather tolerated than authorized as yet.

The *archdeacons* were always supposed to visit parochially. Of this we find plain proofs in the preceding canons, and also in the canons of the synod of Oxford, held by Archbishop Langton, in 1222;† in the synodal constitutions of the diocese of Sodor, in 1291;‡ and in the constitutions of Walter Reynold, archbishop of Canterbury, A.D. 1322.§ Even in the time of Lyndwood, *i. e.* in the fifteenth century, the archdeacon's visitations are always spoken of as parochial and local, and it was held that he might visit a church several times in the course of a year, if necessity so required.||

Visitations, however, whether held by bishops or archdeacons, were always of the nature of a judicial inquiry and examination. Thus we find Archbishop Stratford, on occasion of his visitation of the chapter of Canterbury in 1334, going to the chapter-house of the cathedral, and there formally examining the lives and conduct of the monks of Canterbury, and determining disputes amongst them.¶ In 1376, Archbishop Sudbury issued his mandate to the archdeacon's official at Canterbury, commanding the archdeacon and the clergy of the deanery of Canterbury to appear before him at his visitation, together with six or four parishioners from every parish which was to be visited, and to answer such inquiries as the archbishop or his commissioners might address to them.\*\*

The articles concerning the Reformation of the Church, which the University of Oxford published in 1414, show that very great abuses had arisen in the practice of visitation.

"Although all judicial visitations are appointed for the correction of crimes, and not to obtain money, nevertheless some ordinaries in these days exercise their visitations not merely to correct faults, but to make col-

\* Wilkins, t. ii. p. 676.

† Wilkins, t. i. p. 588.

‡ T. ii. p. 179.

§ T. ii. p. 613.

|| Lyndwood, *Provinciale Angliæ*, p. 34, ed. Oxon. 1679.

¶ Wilkins, t. ii. p. 577.

\*\* Ib. t. iii. p. 109.

lections, and, contrary to the intention of the written law, ride with very great trains, which is burdensome to their subjects, and causes some of them to obtain privileges of exemption (from visitation); and some of the archdeacons receive procurations from the clergy to forbear their visitations, which they are officially bound to exercise."\*

We now come to the period of the Reformation of the church of England, and the reign of Edward the Sixth, when we find the following regulations made concerning visitations, in the "*Reformatio Legum*," which may, in some degree, aid us to determine the practice which was at that time approved in the Church. It may be remarked that the practice of *triennial* visitation seems to have been, for the first time, recognised in these regulations.

"OF VISITATIONS.

"*Wherefore a Church is to be visited.*—Cap. 1.

"Let archbishops, bishops, archdeacons, and all others whose duty it is, and who possess ecclesiastical jurisdiction, visit and heedfully view their churches, and hold the appointed and customary meetings in them, that the people committed to their care may be wholesomely and rightly governed by their pastors, and that, by the assiduous and pious labours of their ministers, the condition of the churches themselves may be preserved aright.

"*What inquiries are to be made in Visitations.*—Cap. 2.

"These things should form the chief subjects of inquiry in such stated meetings:—Whether the holy Scripture be handled with diligence and sincerity; whether the administration of the sacraments be fitting and right; then, what is the discipline of the church, and of how much vigour it is possessed; and finally, whether the form of public prayers be correctly, and at the proper times, observed; and whether all other matters comprised in the care of the churches be rightly discharged.

"*The form of Visitation.*—Cap. 3.

"In order that these things may proceed with more care, let the whole multitude, as is customary, and as seems very convenient, be assembled in some one place; and after oaths have been administered to the syndics and other customary witnesses, let the crimes of persons of all degree, which pertain to the ecclesiastical law, be most diligently inquired into; and where they are fully understood, let them suffer the just penalty of the law, and a severe punishment be inflicted on them."

After this follow directions as to the repairs of ecclesiastical buildings and cemeteries, and the duty of churchwardens, which seem to have been subjects of inquiry in visitations. The next chapter refers to the procurations due for visitation.

"*That a reasonable allowance be paid for Visitations.*—Cap. 6.

"Since labour ought not to be unaccompanied by reward, if an archbishop visit and survey his province, or a bishop his diocese, or an archdeacon the churches of his jurisdiction, or any other ecclesiastical ordinaries whatever their churches, and there hold the usual and customary assemblies, and perform the other lawful rites of visitation, let them enjoy all the emoluments which pertain to the common administration of this business."†

In fine, we have it distinctly stated that the bishop's visitation was *triennial*, in the following regulation defining the duties of bishops:—

\* Wilkins, t. iii. p. 363.

† *Reformatio Legum*, p. 63, &c. Ed. Lond. 1571.

"Let the bishop especially teach the sound doctrine of the word of God in his church, as well personally as through others, with the greatest possible diligence and carefulness. . . . Let him also visit his whole diocese, as well in exempt places as in non-exempt, every third year, and receive the customary procurations; and let it be also lawful for him at other times, whenever it may seem fit, to visit on account of new causes which may occur, provided he perform it at his own expense, and exacts no new burdens of stipends or procurations from the churches."\*

The canons of the synod of London, in 1573, contain a provision for holding confirmations during the bishop's triennial visitations, which was repeated in the canons made in 1603, in the following terms:—

"Forasmuch as it hath been a solemn, ancient, and laudable custom in the church of God, continued from the apostles' times, that all bishops should lay their hands upon children baptized and instructed in the catechism of christian religion, praying over them and blessing them, which we commonly call *confirmation*; and that this holy action *hath been accustomed in the Church in former ages, to be performed in the bishop's visitation every third year*; we will and appoint, that every bishop, or his suffragan, in his accustomed visitation, do in his own person carefully observe the said custom."†

It appears from this, that the practice of triennial visitation had been long established, and that it still consisted in a sort of progress of the bishop throughout his diocese, for he was to confirm "*in his accustomed visitation*," which implies that he was to go throughout his diocese. But it is plain that at this time, the practice of parochial visitation had become superseded, to a considerable extent, by the present plan of synodical visitation. Still, however, the ancient notion was not entirely relinquished, for, in a synod held under Archbishop Laud, in 1640, a form of articles of inquiry was prepared for the use of all those who had the right to make parochial visitations; and it would seem that there is nothing whatever at this moment to prevent any bishop from visiting parochially instead of synodically, provided that his visitation be not made more frequently than once in three years. The practice of our present synodical visitations seems only permitted by custom, while that of parochial visitations still remains sanctioned by law as well as by custom.

I cannot but think, with deference, that it would be highly desirable to revive the ancient practice of parochial visitation, especially in the case of bishops. Putting out of view the antiquity of this custom, and its sanction and enforcement by the laws of the Church, it would surely seem most desirable in itself, that all bishops should, as the chief pastors of every soul within their dioceses, have frequent opportunities of fulfilling those solemn duties in relation to the care of souls, which their ordination vows impose on them. And does it not seem that *parochial* visitations would exactly harmonize with the wishes and intentions of the Church of England in this respect, by enabling the bishops to preach the word of God *personally* to the people of their jurisdiction? Under the existing arrangements, the

\* *Reformatio Legum*, p. 50.

† Canon ix.

great mass of the people never can have an opportunity of receiving spiritual instructions or admonitions from the successors of the apostles; and they are, thus far, placed in less advantageous circumstances than the Church desires. They are, to a certain extent, deprived of privileges which were intended to contribute to their salvation. For if we believe, as we do, that a bishop is really a successor of the apostles, that he is the immediate pastor of the laity of the diocese, and that the parochial clergy are only his assistants and coadjutors in this great spiritual work, we cannot think it a matter of indifference whether the episcopal office is or is not in a state of full efficiency. The result of the disuse of parochial visitations is, that our people are less alive to the importance of the episcopal office than they might be. They are, in various cases, hardly aware of its essential characteristics; and are not impressed with any practical sense of its benefits. However the educated classes may be able to appreciate such points, the illiterate, who form the great mass of the community, almost forget that such a being as the bishop is in existence; or, at least, imagine that his duties are connected only with the clergy. The parochial clergyman is too generally viewed as the sole pastor of each parish; while the bishop is regarded as the superintendent of the clergy, and the minister of confirmation, and nothing more.

It seems to me impossible to revive the feelings of affection and attachment which ought to subsist between the successors of the apostles and their people, except by a recurrence to the ancient, lawful, and truly apostolical practice of parochial visitation. Let that visitation be what the Church intends it to be—directed chiefly to the *spiritual edification of the people*—to their instruction in the gospel—to examination into their doctrine and morals—to administration of the sacraments and rites of the Church by episcopal hands, to lend greater dignity and impressiveness to those solemn duties—to exercise of discipline on offenders by censures, excommunications, and absolutions. Let visitations, in short, be what they were in all the best ages of the Church, or even be, in any degree, or with any modifications, restored to their real objects; and I cannot but think that more would be done for the discipline and unity of the Church, more for the regularity of the clergy, more for the attachment of the people to their bishops, more for the strengthening of the Church, and for its defence against its enemies, than by any other regulation that could be enacted. Is it desirable to restore church discipline? I believe that if the *existing* powers of bishops in their visitations were *acted on* with discretion, and with a due regard to the temper and feelings of the present age, much, very much, might be accomplished.

But I am well aware, that with dioceses of such large dimensions as those which now exist, it would be in vain to urge the restoration of parochial visitations. This, however, furnishes a strong reason for desiring a *large increase* in their number. The very first step, if we



desire to render the Church really efficient, if we are anxious to put the theory of the Church into full and energetic practice, should be to multiply the bishoprics to three-fold their present number at least. The addition of a few sees would be, in this point of view, wholly and entirely useless. Nothing but an increase on a *very large scale*, could possibly enable the episcopal office to resume the full exercise of its spiritual functions, and disengage it from the enormous load of matters relating to the temporalities of the Church, by which it is at present burdened and oppressed.

Several plans, on a large scale, have lately been proposed for the erection of new sees. It would seem that in any such measure, it ought, at least, to be an essential feature to make each bishop a *real bishop—the head of his own diocese, the centre of unity to that diocese*, and exercising his powers without any *delegation*, or in the light of the *deputy* of another bishop. It would seem that the plan of making the existing bishops metropolitans, and placing the additional sees under them as suffragan, though really distinct sees, involves less difficulty than any other. We have heard it objected to this plan, that, were it carried into effect, metropolitans might be found with only one suffragan see, or even with none at all. But there is no very material weight in such an objection, for it is certain that in various parts of the Eastern and Western Church, similar instances may be pointed out. Pope Benedict XIV., in his Treatise on Diocesan Synods, informs us that in Italy there are four metropolitan sees with only one suffragan each, and four others without any suffragan.

“Aliqui sunt in Italia Archiepiscopi, unicum habentes suffraganeum, Theatinus videlicet, Brundusinus, Cosentinus, et Sipontinus. Aliqui suffraganeis omnino carentes; Rossanensis nimirum, Lancianensis, Lucensis, et Ferrariensis.”\*

It also appears from Thomassinus, *De Veteri et Nova Ecclesiæ Disciplinæ*, that in the Eastern Church there are many archbishops who are honorary metropolitans, and have no suffragans.† Smith, in his account of the Greek Church, furnishes us with a catalogue of the sees subject to the Patriarch of Constantinople, in which occur the names of many metropolitan sees with one or two suffragans, or even with none at all. These last continue to be called metropolitans, though, having lost their suffragan sees, they are in fact only honorary metropolitans.‡ The see of Cambay has just been made metropolitan, with one suffragan, the Bishop of Arras.

The next article will contain some more particular accounts of the mode of proceeding in the ancient parochial visitations.

W. P.

\* Benedict XIV. *De Synod. Diocesana*, lib. ii. c. iv.

† Thomassinus, *pars i. lib. i. cap. xxxix. n. 10; xlii. n. 12.*

‡ Smith's *Account of the Greek Church*, p. 85, &c.

## NOTICES OF BOOKS.

1. *The Authenticity, Uncorrupted Preservation, and Credibility of the New Testament.* By GODFREY LESS, late Professor in the University of Göttingen. Published in the Series of "Christian Literature." Edinburgh: Black.
2. *Christian Theology.* By G. C. KNAPP, Professor of Theology in the University of Halle. Published in "Ward's Standard Library of Divinity." London: Ward & Co.
3. *Biblical Geography of Asia Minor, &c.* By E. F. C. ROSENMÜLLER, Professor at Leipsic. Published in "The Biblical Cabinet." Edinburgh: Clark.
4. *The Life of Christians during the Three First Centuries. Being a Series of Sermons, by Dr. C. L. CONARD, of Berlin.* Also published in "The Biblical Cabinet."

BEFORE we give a separate notice to these different works, we are anxious to call attention to the phenomenon of their existence as parts of a system. Here we have Nos. 33, 29, and 34, in three separate series of theological publications. And what is the nature of them? The first, which is the most innocuous, consists of reprints of works, whose chief fault is that they are out of date. It is the speculation of a bookseller, and not the well-digested scheme of a theologian. The "Library of Standard Divinity" is a medley of heresies gathered from every country under the sun. The frontispiece most accurately bespeaks its character. Let the reader fancy a Grecian portico, designed, doubtless, to be a symbol of the church of Christ, according to the well-known scriptural figure. He will doubtless expect to see it resting upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Alas! for the simplicity of his mind. Mr. Ward's Grecian portico—fit type of Dissent—is built upon the foundation of Matthew Henry and Scott; while Owen and Howe enjoy that distinguished place which the Divine Author of our religion has reserved for himself! "The Biblical Cabinet" seems to have confined its favours to German writers, which, to say nothing of their theological views, have not even the merit of being well selected; for several of them (Rosenmüller amongst the rest) have long since been superseded in their own country. But meanwhile *we* are Englishmen, and we must most vigorously protest against such a theological Babel as these publications are calculated to establish. But we must not altogether throw the blame on these respectable booksellers. People are crying out for food; and we, the authorized dispensers of the word, have nothing to give them. Of books on the Evidences, there is certainly no lack among us; nor is a treatise on Scriptural Geography, perhaps, any great desideratum. But it is a fact, we believe, though it will scarcely be credited, that there is no such work as a "Systema Theologicum" in the English language. It is now nearly three

hundred years since our formularies have been changed, and many meanwhile have been the generations of professors in our universities and dignitaries in our chapters; and yet, strange to say, not one has cared to put forth a systematic work (the miserable comments on the Thirty-nine Articles are no exception) which the student may take as his text-book in theology. The natural result is, that those who cater for the religious appetite are obliged to go to Germany, or Switzerland, or America, for what their own country does not yield.

A few words concerning the books specified at the head of this notice. The works of Less and Rosenmüller were respectable in their day. The former, however, as well as Knapp's "Christian Theology," has been considerably tampered with by the translator, even though there is a pledge given in the prospectus that "in no instance is the slightest abridgement or alteration of the author's text ventured upon." The volume of Rosenmüller is part of a large cumbrous work. Moreover the facts and statistics have long since become obsolete. Knapp's is a laborious work, but radically unsound. Conard's Sermons are also unsound; neither do they present any very favourable model for the pulpit. We are at a loss to see, in fact, who is to be benefited by any of these publications.

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*Conformity; a Tale.* By CHARLOTTE ELIZABETH. London: Dalton. 12mo. 1841.

CHARLOTTE ELIZABETH is the type of another phenomenon, to which we are anxious to direct attention. We are told that she is one of the most popular, certainly of the most prolific writers of the day, and that a large proportion of her readers are to be found among Churchmen; at the same time it is manifest from every page of her writings that she is in spirit a Dissenter. We think it necessary, first of all, to prove this charge from the little volume before us, for probably the intention of this *nom de guerre* is to conceal such inauspicious facts, and shall then inquire, how it happens that Church-people encourage such publications? Multiform as is dissent, all the sects, if we except Popery and Unitarianism, leave the Church at one point. They assume that the business of religion is to do, what the Scriptures expressly state it may not do, viz. to separate between the sheep and the goats—between the nominal and the real Christian. Hence each sect sets up a new test, and invents a new machinery. The Baptist immerses his disciple afresh in the river. The Wesleyan, taking a scriptural term, requires an unscriptural "conversion." The Independent decides the question by a jury of voices, among his own community. And so on with the rest, *ad infinitum*; for there is no limit, save that which limits the inventive faculties of man.

The Church's system, as derived from the Bible, is altogether diverse; and being a diversity which forms the readiest method of distinction, it is one well worth noting. The Church receives the infant from the hands of its parents at the font, to "nurse it" for them, and educate it; and henceforward never does she lose sight of it. Through the medium of god-parents, by the rite of confirmation, by

a commissioned ministry, by the distribution of the bread of life, by the power of the keys, she seeks to carry on the work of God, till the infant shall gradually grow in grace to the measure of the stature of the fulness of Christ. A church within a church is not recognised by the Catholic system—least of all may any private individual presume to predicate concerning the condition of any other. Nor has this system any, the smallest, tendency to encourage a false security in the careless liver. For what is his baptismal vow? To fight and to serve under Christ; and he is pledged especially to resist the evil influences of the world, the flesh, and the devil. But as the two last are not visible and tangible, so neither is the former. It is that remnant of corrupt practice and principle, which Christianity has failed to overcome, and which is still working by a sort of counter-leaven in the hearts of the regenerate, and not unfrequently taking the very guise of religion. As well may we expect to see the devil, when he tempts us, as to be able to point with the finger to “the world.”

By this ready test, which we again recommend as *the* true proper criterion by which to judge, the writer before us stands convicted of having departed from the Catholic system; indeed, the very object of the tale is to illustrate this fundamental fallacy, or rather, we must say, heresy. The dialogue which follows is a key to the whole.

“J. You admit that all mankind are divided into two classes—the children of light and the children of darkness?”

“L. Yes.

“J. The former you allow to be those exclusively to whom we apply the apostle’s words, ‘But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.’

“L. Precisely those, and none other.

“J. The children of darkness you comprehend under that term from every class of human beings: as heathens who never heard of Christ; Jews and infidels who reject him; nominal Christians, who have a form of godliness, but deny the power thereof. And this great bulk of mankind you allow to be those who, in the language of inspiration, are called ‘the world,’ in contradistinction to those of whom Christ says, ‘I have chosen you out of the world.’

“L. To all this I fully assent.”

To none of this, of course, do *we* assent. When is not regeneration, and sanctification, and justification, to be predicated as universally of the Church of England as of that of Corinth? Nor can we admit that there were any “nominal Christians” in that “world” from which Matthew the publican and the fishermen of Galilee were “chosen.”

The least of the mischief which flows from this kind of teaching is that which is *intended* in the present tale; viz. that all general society, “from the thronged ball-room and sumptuous feast to the small tea-party and plain dinner,” are all evil. We certainly should not trouble ourselves to argue with any person who chose to act on such principles—least of all with those whose unfortunate experience has caused them to believe, as does Charlotte Elizabeth, that in all society God and good men are ridiculed. In truth, we think that those who hold such opinions of the majority of their fellow-Christians do wisely to shun all intercourse with them; for, if true to their principles, the world will certainly “hate them,” and recrimination and dislike will be mutually engendered. But, as has been already shown, this fallacy lies at the bottom of all dissent; and we are, therefore, particularly

anxious to unmask it. If we have seemed to our learned readers to be confining ourselves too much to "first principles," we can only appeal to the universal ignorance concerning theological systems which prevails among all classes. There is need that men should "be taught again which be the first principles of the oracles of God," or writings of this nature would not be found upon our drawing-room tables and in our lending libraries. Either people are ignorant that the doctrine in question is the great fount of all dissent and heresy, or they forget the apostolic injunctions for the treatment of those who depart in the smallest particular from the faith "once delivered to the saints." A dissertation upon the meaning of "the world," as the term is used in Scripture, would at the present time be very seasonable.

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*The History of the Knights Templars, Temple Church, and the Temple.* By CHAS. G. ADDISON, Esq., of the Inner Temple.  
London: Longman and Co. 1842. Small 4to. Pp. 395.

THE public have great cause to be indebted to Mr. Addison for this very interesting volume. The history and exploits of the Knights Templars are well known to every student: but with the circumstances attending the dissolution of the Order we are much less generally familiar. And yet, perhaps, few more touching narratives can be met with. The fall of Acre, the last stronghold of the Christians in Palestine, took place in the year 1291. From that moment a universal conspiracy appears to have been organized against them throughout Europe. Whether it is to be attributed to a natural reaction of the popular mind; whether they were made the scape-goats of the disgrace of Christendom; or whether it be true, as old Fuller says, that "the chief cause of their ruin was their extraordinary wealth;" or lastly, whether, however unjustly treated, some at least of the accusations laid to their charge were not too true, is not easy to determine. The facts of the case, however, were as follows:

France was the first to lead the way. On the 13th of October, 1307, Philip the Fair, in concert with Pope Clement V., caused all the Templars in his dominions to be arrested. The most horrible crimes were laid to their charge; but when we find part of the accusation to be that "*in order to conceal the iniquity of their lives they made much almsgiving, constantly frequented church, comported themselves with edification, frequently partook of the Holy Sacrament, and manifested always much modesty and gentleness of deportment in the house as well as in public,*" we cannot but suspect the accusers. Be that as it may, however, "on the 19th day of the same month, after they had remained constant in the denial of the horrible crimes imputed to them, the grand inquisitor proceeded with his myrmidons to the Temple at Paris, and 140 Templars were, one after another, put to the torture. Days and weeks were consumed in the examination, and 36 Templars perished in the hands of their tormentors, maintaining, with unshaken constancy, to the very last, the entire innocence of their Order. Many of them lost the use of their feet from the application of the torture of fire, which was inflicted in

the following manner: their legs were fastened in an iron frame, and the soles of their feet were greased over with fat or butter; they were then placed before the fire, and a screen was drawn backwards and forwards so as to moderate and regulate the heat. Such was the agony often produced by this roasting operation, that the victims often went raving mad." The Grand Master and the Grand Preceptor were both burnt to death.

In England, matters did not quite proceed to such extremities. The Order was dissolved, their estates confiscated, and William de la More, the last Master, died of a broken heart in his solitary dungeon in the Tower. But what aggravates the sinfulness of these measures is, that Edward had previously testified to the exemplary conduct of the English Templars.

We cannot resist making one observation upon this history. There appears to be a tendency in the minds of some, almost to renounce the Reformation, in consequence of the sacrilegious rapacity of Henry VIII. with which it was attended. Let these persons consider, that such acts are not peculiar to a Protestant monarch. The Papist may be safely challenged to produce any fact in the dissolution of the monasteries by Henry, which can parallel the atrocities committed in the suppression of the Knights Templars. Moreover, these shameful proceedings actually emanated from the Pope himself. He it was who roused the sovereigns of Europe against this unhappy Order; and thereby set a fatal precedent, which Henry and his courtiers were too glad to follow. It is most important that the character of Romanism, both past and present, should at this time be fully understood: as regards the latter, we shall find, that imperfect as may be the condition of our own Church, the Roman is certainly much farther removed from perfection: as regards the former, the history which has just been given will show, that the worst excesses of the Reformation can appeal to a too faithful precedent in earlier times.

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*The Life of Beethoven, including his Correspondence with his Friends, and numerous characteristic Traits and Remarks on his Musical Works. Edited by* IGNACE MOSCHELES, Esq. *Pianist to H. R. H. Prince Albert.* In two vols. 8vo. Pp. 674. London: Colburn. 1841.

THIS is a disagreeable memoir of a singularly disagreeable man, which has been edited by M. Moscheles for Mr. Colburn, with the unpleasant proviso, that the work should be given to the public in its English dress, as originally written by Schindler, "without omission or alteration." Had M. Moscheles been left unshackled, we think, (to judge from his editorial notes) that he might have produced a very readable book; and although he could never have made the subject of his biography an interesting character, he might have told the truth faithfully, and yet judiciously.

We never fell in with a biographer who has shown so little judgment in the selection of his materials as M. Schindler. Love-letters are proverbially absurd compositions, and no one, with a spark of delicacy, would publish such extracts from a friend's correspondence:



but M. Schindler has printed all he could lay his hands upon; and that the reader may judge of the quality of what the German biographer has chosen to expose to the public eye, we will extract one of these amatory epistles:—

"Monday Evening, July 6, 1806.

"Thou grievest, my dearest! I have just learned that letters must be put into the post very early. Thou grievest! Ah! where I am, there art thou with me; with me and thee, I will find means to live with thee. What a life!!!! SO!!!"—[sic.]—"Without thee, persecuted by the kindness of people here and yonder, which, methinks; I no more wish to deserve than I really do deserve it,—humility of man towards men,—it pains me,—and when I consider myself in connexion with the universe, what am I, and what is he who is called the greatest? And yet herein lies the divine in man! Love me as thou wilt, my love for thee is more ardent,—but never disguise thyself from me. Good night! As an invalid who has come for the benefit of the baths, I must go to rest. Ah! . . . . So near!—So distant! Is not our love a truly heavenly structure, but firm as the vault of heaven!"—(Vol. i. p. 104.)

Our readers will agree with us in thinking that this is as fine an example as need be, of what the authors of the Rejected Addresses describe as the

"— Sentimentalibus lacrymæ roar 'em,  
With pathos and bathos delightful to see."

And the best of the joke is, that this man, who talks of his affection being "firm as the vault of heaven," confessed that "the love which enthralled him longer and more powerfully than any," lasted "*full seven months!*" (Vol. i. p. 107.)

Having given a specimen of M. Schindler's treatment of his friend's correspondence, we shall add an extract which he has no less judiciously made from poor Beethoven's journal, with the twofold object of shewing the great musician's "interior life" and domestic distresses:—

"1819.

- "Jan. 31.—Given warning to the housekeeper.
- "Feb. 15.—The kitchen-maid came.
- "Mar. 8.—The kitchen-maid gave a fortnight's warning.
- "22d of this month, the new housekeeper came.
- "May 12.—Arrived at Mödling. Miser et pauper sum.
- "May 14.—The housemaid came; to have six florins per month.
- "July 20.—Given warning to the housekeeper.

"1820.

- "April 17.—The kitchen-maid came.
- "May 16.—Given warning to the kitchen-maid.
- "May 19.—The kitchen-maid left.
- "May 30.—The woman came.
- "July 1.—The kitchen-maid arrived.
- "July 28.—*At night, the kitchen-maid ran away.*
- "July 30.—The woman from Unter-Döbling came.
- "Aug. 28.—The woman's month expires.
- "Sep. 6.—The girl came.
- "Oct. 22.—The girl left.
- "Dec. 12.—The kitchen-maid came.
- "Dec. 18.—Given warning to the kitchen-maid.
- "Dec. 27.—The new housemaid came."

A pleasant household this must have been, both for master and servants! But the chief fault must have lain in the head of the family. The fact is, that, great and (in some respects) unrivalled as were Beethoven's musical talents, it is as a composer only that he has any

claim on our admiration. We have very little sympathy with, or respect for, what are called "the eccentricities of genius." We cannot make allowance for rudeness because a man is a "great lexicographer." We cannot conceive why pre-eminence in music or painting should be permitted to afford an excuse for an unwashed body, or an ill-disciplined mind; we cannot see the necessary connexion between dirt and cleverness, or why a man should set at defiance the conventional forms of civilized society, so soon as he can play a sonata upon one string of his fiddle.

Of Beethoven's personal history, we know nothing beyond what we find in the work under review; but if, as we take for granted, his biographer has told us all that he deems worth preserving, we confess that we are disposed to think that M. Schindler would have done his friend's memory more service by condensing his facts into a paragraph of twenty lines, and getting them inserted in the next edition of the Biographical Dictionary, than by publishing a long trashy memoir. People will always desire to know the chief events of Beethoven's life, and the respective dates of his works; but nobody cares to dwell upon the foibles and unamiable propensities of an ill-tempered and miserable infidel\*. A lengthened and elaborate biography is in such cases unadvisable on all grounds, and, in the hands of such a writer as M. Schindler, quite intolerable.

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*The Contest and the Armour. By the Author of Think on these Things, &c.* London: Longman & Co. 18mo. Pp. 51.

WHEN we say that this little book is by Dr. Abercrombie, the author of a Treatise on the Moral Feelings, and other respectable works, it will be seen that we have taken more than an average specimen of a class of writers, who have no little influence in "the religious world," of the day. We have done this, because we desire to propose the inquiry 'to the good sense of Churchmen, whether the tone of religious belief and sentiment is likely to be improved by encouraging such writers. Dr. Abercrombie is a Scotchman, a Presbyterian, and a Layman; each of which "accidents" (we desire to say it without offence) is, in our view, sufficient to disqualify him for the office which he here undertakes. 1. As a Scotchman, (both by birth and education,) his language is full of latinisms, and abstract metaphysical terms, very far removed from a commendable simplicity: as "evolvment of imagination," "moral perceptions of the mind," "moral emotions of the heart," &c. &c. Whether Dr. A. uses this word "moral" in the sense assigned to it by a witty person, as signifying something which the writer or speaker is unable to describe, we

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\* It will appear surprising, to those who have heard the sacred compositions of Beethoven, that he should have been an unbeliever. "It my observation," says M. Schindler, "entitles me to form an opinion on the subject, I should say he inclined to Deism; in so far as that term may be understood to imply natural religion." (Vol. ii. p. 163.) And in another passage, (vol. ii. p. 72,) M. Schindler, in a letter written to Moscheles, while Beethoven was dying, says, "He is conscious of his approaching end, for yesterday he said to me and Breuning, 'Plaudite amici, comœdia finita est.' He sees the approach of death with the most perfect tranquillity of soul, and real *Soeretic wisdom*."

will not undertake to say : but he employs it more unsparingly than any one with whom we are acquainted. It is to be found on almost every one of these little pages, and sometimes it recurs as many as three and even four times. 2. As a Presbyterian, our author "divides" his text in the extreme of tediousness and unnaturalness. 3. As a Layman, it is not his province to preach and publish sermons : in his proper sphere, we have respect for him. It is much to be wished, at the same time, that some competent person would supply a series of solid practical treatises upon moral and religious duties.

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*Letter to a Friend, on the Evidences and Theory of Christianity.*  
By LORD LINDSAY. London : Hatchards. Pp. 120.

It is impossible to read this letter without a feeling of sincere respect to the writer. It proves not only that he is an amiable man, but that he possesses very respectable theological attainments, and is acquainted with many of our best authors. We say this without meaning to guarantee the exact accuracy of every theological statement ; still less do we think that the letter is at all of a nature to convince the sceptic. Those, however, who merely wish to "stir up pure minds by way of remembrance," will read it with pleasure. The following is a favourable but fair specimen :—

"The style in which the narrative [of the New Testament] is delivered, is a strong corroborative argument. Throughout the Old Testament, as long as the notes of preparation had to be sounded, the utmost beauty of language, the highest flights and flourishes of poetry, were employed to do honour to the approach of the Deliverer. But when He appears on the scene, all is hushed before the majesty of his presence. Except when used by our Saviour himself, not a trope or metaphor is to be found in the Gospels. There is no poetical embellishment—no attempt to work on the passions—no specific character is even drawn of him. Awe-stricken, and conscious that human speech falls far short of their high argument, the evangelists give a plain simple matter-of-fact statement of what they have heard and seen, and leave the reader to draw his own conclusion."

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*The great Duty of frequenting the Christian Sacrifice, and the Nature of the Preparation required, with suitable Devotions.* By ROBERT NELSON, Esq. *A new Edition, with Memoir of the Author.* By the REV. W. B. HAWKINS, M.A. London : Burns. 1841. 8vo. Pp. 183.

THIS is an elegant specimen of typography, profusely adorned with wood-cut illustrations of sacred emblems, being like the old devotional works, ruled (or rather printed throughout) with red lines round the margin ; and having the rubrics of the proper colour.

It is certainly a matter of no great consequence whether a man says his prayers out of an ill-printed or well-printed volume ; and in an age so luxurious as our own, there may be danger lest our devotional books be made to minister to our self-indulgence, pleasing our eyes, instead of exercising a salutary influence over our hearts, and becoming toys instead of objects of reverence. Still, when we call to mind the appearance of the more popular religious books, which, till recently, held undisputed possession of the market, we are glad that the change

which has produced a sounder tone of theology, has been accompanied by a corresponding improvement in the medium through which it is conveyed.

Mr. Pickering of London, and Messrs. Combe of Leicester, were among the first, we believe, who adopted the ornamental style of printing to which we allude; and some of the earlier volumes of Mr. Parker's Oxford series of reprints issued from the press of the latter firm. The Gothic ornaments (engraved by Jewitt) which have been inserted in the later volumes of the same publisher, are, for the most part, of great beauty, and very happily introduced; but some of these books (Laud's Auto-biography, for instance) are very awkward, thick-set, *dummy-looking* tomes.

We do not think that the wood-cuts introduced into Mr. Burns' publications have as yet equalled those in the Oxford series; the reason of this is that Jewitt's engravings are almost invariably correct copies from pure Gothic ornaments; whereas Mr. Burns' artist seems to have followed his own inventions, and has occasionally jumbled trefoils and quatrefoils among scrolls and foliage, till he has produced something like the dazzles before a sick head-ache, but as unlike the ancient style as can be conceived. There is a great improvement, however, in this respect of late, and we greatly prefer the size of Mr. Burns' volumes to those of Mr. Parker.

The reprint before us is beautifully executed. Of the value of the work itself it is quite unnecessary for us to express an opinion; but Mr. Hawkins has given an additional interest to the edition before us, by adding a brief but admirable memoir of the saint-like author.

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*The Careless Christian reminded of his Privileges, warned of his Danger, and urged to Repent without Delay.* By the REV. G. W. WOODHOUSE, M.A. Vicar of Albrighton. Pp. 181. Rivingtons.

It is very rare, in so small a space, to find so much excellence as is contained in this little book of Mr. Woodhouse's. The deep convictions, and clearly-defined notions of the writer, are conveyed with a simplicity of language, and earnestness of purpose, that can hardly fail to make a powerful impression upon even the most reckless of the class to whom the work is inscribed, if only they would read it. The careless Christian is met upon his own ground; and the wisdom of his indifference tested by the application of principles universally admitted; but not so generally recognised, as bearing upon matters of religion. Mr. Woodhouse uses, with much skill, the dread of pain and misery ineradicably inherent in our nature, as a means of stimulating attention to his warnings; and then, from the perilous condition of the unawakened sinner, he leads his reader to a distinct view of the conditions of escape from the great condemnation. He rests not here, however, but sets in prominent light the startling truth, that "*those who seek for salvation, and for nothing more, are not likely to be saved;*" shatters the futile devices and bubble excuses with which men seek to palliate to themselves their fatal carelessness in the most important of all concerns; and, demonstrating that "without holiness no man shall

see the Lord," clearly establishes the position of the truthful but ill-appreciated poet, that

—"without breathing, man as well might hope  
For life; as, without piety, for peace."

Such is the aim and tenor of the work. We heartily recommend it as a valuable book. A brief extract will hardly suffice to show its excellence as a whole, but the selection of a passage or two may serve to give an idea of his manner. Speaking of the delusive comfort of a so-called creditable life, the author thus writes:—

"For in what consists the sin of idolatry, that evil and bitter thing which has drawn down upon mankind so much of God's displeasure? Does it not consist in this, that it draws away the heart from God? And if this be so, what real difference is there between the sin of idolatry, and the sin of that man whose only ambition is to pass creditably through life? However different the idolater and the man of the world may be in other respects, they clearly agree in this,—that they both alike are guilty of forsaking God, and ruling their conduct by the maxims of men, instead of being guided by a reference to His will. Oh! miserably is that man deceived, who deems it sufficient to live honestly and quietly, instead of walking before God in holiness, and living to shew forth His praise. For who shall ascend into the hill of the Lord, but such as are renewed after the image of Christ?—and who are renewed after the image of Christ, but such as delight to glorify God?"—Chap. viii.

In another part, speaking of delay, he says:—

"But further, remember that your delaying to turn to God, is contrary to your solemn vows. It was promised for you, when you were baptized, that you should keep the commandments of God. At your confirmation, you yourself confirmed this promise. And was this a mere ceremony? Was it nothing more than a customary compliance with an unmeaning form? Or was it indeed, what it is called in terms, a solemn vow made to Almighty God? Oh! look back to your confirmation vow, and see if it were not a serious thing. Look back to it, and ask your own heart, how far you have ever fulfilled it; yea, consider how far you have ever honestly endeavoured to fulfil it. If you were fairly to view the matter, you would see that you are living in just the same way, as if, instead of having solemnly engaged to live as the child of God, you had entered into a covenant to devote yourself to the world. . . . You have lived to indulge the flesh, instead of studying to subdue it. You have thrust aside the word of God, instead of striving to obey it. Will not, then, your own vow rise up in the judgment and condemn you, if you still delay to give glory to the Lord your God? Having promised to be His servant for ever, is not this promise forgotten, if you are only thinking of doing His will towards the end of your days? You indeed may pay no respect to those vows and promises, which were first made by others in your behalf, and afterwards ratified by yourself with your own lips; but remember that the God you have to do with, is one who will not admit any loose interpretation of so strict and solemn an engagement. 'Be not deceived. God is not mocked!'"

Our table is covered with children's books, new for the season, the prevailing characteristic of which is mediocrity. They may be classed, as regards subjects, under three heads—natural history, history, and religious and moral conduct. 1. Lady Callcott's "*Little Bracken-burners*," (Parker, London;) Mrs. Loudon's "*Young Naturalist's Journey*," (Smith, London;) and Miss Taylor's "*The Ball I Live On*," (Green, London;) are all respectable publications. The second is the most captivating, by means of external decoration and the novelty of some of the subjects treated; but the first is more to our taste, for it is altogether a domestic story. 2. The historical batch are, "*Evenings with the*

Chroniclers," and "The Story of Joan of Arc," both published by Mr. Smith, of Fleet-street, and compiled by the same editor as the "True Tales of Olden Time," which we noticed some months since. The same fault also still adheres—the absence of a natural and earnest tone. The writer seems afraid of saying something which he ought not to say, and which he thinks would damage the sale of his books. 3. "Look Forward," by Catherine Irene Finch, and "The Well-spent Hour," by the Rev. S. Wood, (London, Green,) are religious, or rather, we should say, moral tales; for the language of the writers seems to us to be studiously constrained upon the great doctrine of redeeming grace. The former, moreover, contains some very objectionable American politics.

A writer, under the title of "A Commoner," has put forth an answer to Lord Alvanley ("The State of Ireland re-considered," Hatchard), in the preface to which he states that "it is perfectly understood, as a general question, that a pamphlet, no matter upon what subject, or how the subject may be treated, has just as little chance of doing good or evil, if left to the ordinary course of events, as if it had never seen the light." We cannot agree with him. Of the merits of the controversy we say nothing, having never read Lord Alvanley's Letter. Such pamphlets as this author's must infallibly do harm to the cause which they are meant to support.

The author of "Essays written in the Intervals of Business," (Pickering,) is evidently a man of good feeling and principle. Indeed we are disposed to think that he has been induced to sacrifice himself with the view of alleviating the present distress of the printers. At least, we cannot conceive any other motive which can have led to the embalming of such very vapid thoughts in the beautiful typography of the Chiswick Press.

Many of our readers will be glad to hear that Mr. Sewell has collected into a volume the various articles on Plato which he wrote for the "British Critic" and the "Quarterly Review." The title of the volume is "Horæ Platonicae." It is published by Rivingtons.

Every true lover of poetry—all, that is, who can appreciate harmony of versification and purity of sentiment,—will rejoice to learn that the works of Spenser are now made accessible in a single elegantly-printed volume. We sincerely hope that the publisher (Spiers, London) may be rewarded with a rapid sale.

"Modern Flirtations; or, A Month at Harrowgate," in 3 vols, by Miss Catherine Sinclair, is preceded by a Preface, enforcing high moral principle. Now, a preface to a novel we hold to be altogether out of place; and morality, in connexion with Harrowgate and "Flirtations," appears to be scarcely more consistent. It will not, therefore, surprise our readers that this book should have the faults of its class; nor do we think that even the acknowledged powers of the authoress have succeeded in giving it the tendency which she wishes and claims for it.

We have not lately encountered anything more interesting than "A Letter to a Medical Student on some Moral Difficulties in his Studies, &c., addressed to the Rev. J. H. North, M.A., Chaplain to St. George's Hospital," (Rivingtons, 1841.) Without discussing schemes for the better education of the class to which this author belongs, we will say that their best chance consists in the example of men like him.

"Recollections of Clutha," (Smith, Elder, and Co. 1842,) is the somewhat sentimental title given to a little record of a visit to that wonderful stream, termed by ordinary mortals the Clyde. The authoress has a feeling for the beauties of nature, and a hearty habit of enjoyment, which we cannot but welcome. She has a youthful *efflorescence* of style, which we trust she will see the importance of remedying. From what we have seen of her pencil, we feel con-



vinced that the scanty space she has allotted to her engravings do anything but justice to its powers.

"The Canadas," by Wollaston, (Colburn, 1841,) will be acceptable in many respects to those who are interested in British America. The accounts of the Indians and of the coast of Labrador are striking.

We call attention to Mr. Poole's important pamphlet on "The State of Parties in the Church of England," (Green, Leeds; Burns, London, 1841.) Also to Mr. Perceval's Letter to the Bishop of Chester, on that Prelate's recent Charge (Rivingtons, 1841.) The author has given a beautiful example of the tone in which a Bishop ought to be addressed by a presbyter or layman of another diocese, who finds himself in the painful necessity of differing from him on such points as are at issue here. We wish the appendix had been spared, which, entering as it does on questions, a full harmonious view of which cannot be developed in such short space, seems likely to mar the usefulness of the whole.

We have alluded elsewhere to Mr. Williams's short pamphlet, entitled, "A Few Remarks on the Charge of the Lord Bishop of Gloucester and Bristol, on the subject of Reserve in communicating Religious Knowledge," &c. (Parker and Rivingtons, 1841), which, report says, has removed the Bishop's uneasiness as to Mr. Williams's opinions on that subject.

In our last, we noticed the "Christian Magazine." We have great satisfaction in announcing the publication of the first number of one of a similar class, entitled "Burns's Magazine for the Young." When we mention that it is in the hands of such writers as the contributors to Mr. Burns's Juvenile Series, we have said enough to recommend it to our readers.

From the same publisher there has also appeared the commencement of a series of Select Homilies for Holy Days and Seasons, translated from the writings of the Saints, each to come out shortly before the time to which it refers.

Mr. Gresley has just published a volume of Parochial Sermons, (Burns, 1841,) to which he has appended a preface, stating the object for which he has done so—that of procuring funds for a new country church, near Lichfield—and containing some important remarks on the true spirit and purposes of church building. The volume is embellished with a frontispiece, giving a view of the new church; the design, it seems, of a country architect, but worthy of the best we at present possess in the metropolis, or elsewhere.

We must also notice a volume of Whitehall Sermons, by the Rev. C. Merivale, B.D. (Deighton, Cambridge; Parker, London; 1841.) The former specimen this author gave the world of his pulpit powers is such as leads us to welcome his present volume.

We have to announce, moreover, and really we have seldom been able to wind up with so many pieces of good news, a volume of Miscellaneous Sermons by Dr. Hook. (Rivingtons, 1841.)

Among single Sermons, one by Dr. Pusey, entitled, "The Preaching of the Gospel a Preparation for our Lord's Coming," (Parker, Oxford: Rivingtons, London, 1841); and another by Mr. Dodsworth, "Allegiance to the Church," (Burns, 1841;) must command attention.

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*List of Books recommended to Students in Theology.*

It will be observed that this list is divided into three classes, according to the order in which it is thought desirable that the student should prosecute his reading. With the principal portion of those books in the first class he should be acquainted, before he offers himself as a candidate for Holy Orders; in addition to which, he should have studied some sermons by our best divines, as

Andrewes, Barrow, Lowth, Wilson; and made himself acquainted with the Hebrew language.

Bloomfield's Greek Testament.  
Horne's Introduction to the Scriptures.  
Barrow's Summary of Christian Faith and Practice.  
Hooker's Works.  
Bingham's Christian Antiquities.  
Pearson on the Creed.  
Wheatley on the Common Prayer.  
Soames' Mosheim.  
Apostolical Fathers.  
Palmer on the Church.

Mant's Notes to the Bible.  
Beveridge on the Articles.  
The Clergyman's Instructor.  
Burton's Testimony of the Ante-Nicene Fathers.  
Routh's Opuscula.  
Homilies.  
Walton's Lives.  
Lectures on Antichrist (in "Tracts for the Times").

Bishop Bull's Works.  
Collier's History.  
Palmer's Origines Liturgicæ.  
Waterland's Works.  
Lawrence on the Articles.  
St. Cyril's Catechetical Lectures.

Graves on the Pentateuch.  
Bishop Taylor's Works.  
Barrow.  
Wall on Infant Baptism.  
Bishop Butler's Works.

Bishop Wilson's Works.  
Controversy between Laud and Fisher.  
South's Sermons.  
Magee on the Atonement.  
Stanhope on the Epistles and Gospels.  
Cardwell's Conferences, &c.  
Bethel on Regeneration.  
Chrysostom's Homilies.

Berriman on the Trinity.  
Bishop Horsley's Works.  
Bishop Andrewes' Sermons.  
Some of St. Augustine.  
St. Basil de Spiritu Sancto.  
Atterbury's Sermons.  
Sherlock's Do.  
Leighton's Works.

### CHRIST CHURCH, STREATHAM.

*(With an Engraving.)*

THE interest excited by this remarkable building, has led us to offer to our readers some description of it, illustrated by two engravings. The view of the west front forms the frontispiece to our present number: we intended a view of the interior to accompany it, but it is not ready; it will appear in our next.

The architect (Mr. J. W. Wild) has evidently attempted in this building the one great requisite of art—unity. Nothing has been sacrificed to a principal front; every side, and every detail on all sides, is finished with equal richness and care. The general effect of the exterior is that of severe simplicity and massiveness. The depth of the doors and windows, the generally unbroken mass of the basement, and the inclination or slope of the external angles of the building, contribute to this effect, which is continued every where, uninjured by any trifling projections or details. Every part of the exterior is executed in brick. The general colour is a pleasing warm yellow; but the details are enriched by the contrast of coloured bricks, inlaid in different patterns. This coloured ornament, or polychromy, as it is called, was common to many ancient styles, and is now much studied by architects. Some of the new buildings at Munich are enriched in this manner. The chief value of colour seems to us to be, that richness and variety are gained without impairing the simplicity of the general outline by unmeaning breaks. In Streatham Church the effect is rich without the least gaudiness. These details, and especially the large cornice, deserve particular attention, as they develop some peculiar architectural resources in our most usual building material. It appears to us that when we use stone dressings to brick buildings, we at once strongly mark the inferiority

of the brickwork, which then seems a coarse material, used, not from choice, but for economy only; on the contrary, when the enrichments are also in brick, they give a dignity to the whole material of the building.\*

The arrangement of the galleries is one leading feature of the design: it explains equally the exterior and the interior. They are supported on a sub-arcade, between the piers of the main arches of the building; they are lighted by long ranges or arcades of small windows, and, by their constant repetition, add to the effect of length in the building. Externally, these gallery ranges express the object they are applied to, and are the principal ornament of the side elevations.

On whatever grounds we may object to galleries, they are, in consequence of the necessities of the present time, unavoidable; and as in most of our larger new churches, they are a part of the original building, they should be designed in harmony with the rest of the architecture. This is seldom attempted; and unless we conceive, in the excess of our admiration of "styles," that the galleries which cut across the piers and windows, are, by some convention, unseen, we have no excuse in ancient buildings for the use we make of them in our imitation.

We defer the description of the arrangements of the interior until our next number, when they will be illustrated by the accompanying engraving.

The greatest dimension of the church, from the outside of the west front, to the outside of the apsis, is one hundred and three feet. The size of the body of the church within the walls and staircase is seventy-six feet, by fifty-two feet six inches. The diameter of the apsis is eighteen feet within the walls; its plan is rather more than the semicircle. The campanile, which is attached to the church at its south-east angle, is fifteen feet square. The height to the apex of the spire or pyramid, is one hundred and thirteen feet. The height from the floor line to the apex of the roof is fifty feet. The tie-beams of the trusses of the centre roof are curved, as it is intended, when the decorations of the interior are proceeded with, to make these arches a panelled vault; by this mode of construction, very little height is lost in the roof.

The number of persons accommodated in the church is twelve hundred—one half the sittings are free.

It was originally intended to expend only 4,000*l.*; this amount was then increased to 4,250*l.*, but since the contract and the commencement of the building, the architect has been enabled by the committee, and principally by the indefatigable exertions of the Rev. W. Raven, to improve the building in every detail. The amount is now 6,000*l.* including also the expense of the boundary walls.

It is evident that this design has been the result of much thought. The usual unfortunate affectations of styles and dates have been avoided, and the very simplicity and plainness of the church appears the effect of choice, in the rejection of all trifling ornament, and not a mere matter of economy, or a compromise between the "style" and the money.

The name of the "style," as well as the merits of this design, have been the subjects of discussion. Some call it Byzantine—a name most conveniently inclusive; others, Turko-Greek, Egypto-Gothic, Moorish, &c. Notwithstanding names, and the inquiry of the Commission Office, "Whether the church is Grecian, and of what order, or Gothic, and of what century?" design and style ought to be regulated by the arrangements to be provided for, the cost, and the materials used; as these belong to the present time, so does the date of this church. The great merit of it consists in the example it has set, of avoiding pedantry, and discarding *style*. As far as it goes, it is what all real architecture has ever been, an *utterance* of something,—a combination, in harmonious and reverential form, of the materials the architect had to use and to put together; and its success has been such as may well encourage others to imitate his independence.

\* These details are beautifully executed; indeed the whole work does great credit to the builder, who, we understand, is Mr. Thompson, of Camberwell-green.

# ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

By BP. OF ELY, at Cath. Church of Ely,  
Nov. 28.

### DEACONS.

Of Cambridge.—H. L. Guillebaud, B.A. Trin.;  
F. L. Lloyd, B.A., N. M. Manley, M.A., F. Jack-  
son, B.A., J. A. Coombe, B.A. St. John's; T. C.  
Peake, B.A. Sid. Sussex; W. H. Guillemaud,  
M.A. Pemb.; W. Keane, B.A. Emman.; W.  
Harries (i.d. Llandaff); G. Halls, B.A. Queen's,  
H. King, B.A. Jesus, (i.d. Ripon.)

### PRIESTS.

Of Cambridge.—W. S. Parish, M.A. St. Pet.;  
T. Clarkson, M.A., B. M. Cowie, B.A., G. Currey,  
M.A., J. Woolley, B.A. St. John's; T. R. Birks,  
M.A., F. C. A. Clifford, B.A. Trin.; J. Bell, M.A.  
Clare; W. Young, B.A. King's; A. J. Hanmer,  
B.A. St. John's; W. B. Hole, B.A. Exet. (i.d.  
Exeter.)

By BP. OF WINCHESTER, at Farnham, Dec. 12.

### DEACONS.

Of Oxford.—J. C. Ryle, B.A. Ch. Ch.; J. Mey-  
rick, B.A., T. Coulthard, B.A. Queen's; J. H.  
Janvoin, B.A. Oriel; S. Clarke, B.A. St. John's;  
R. Cooper, B.A. Wad. (i.d. Sarum); H. E. Pett-  
man, B.A. Trin.

Of Cambridge.—E. T. Smith, B.A. St. John's;  
R. C. Hales, B.A. Magd.; G. E. Tate, B.A. St. John's;  
C. H. G. Butson, B.A. Magd.; H. H. Moles-  
worth, B.A. St. John's (i.d. Exeter.)

### PRIESTS.

Of Oxford.—G. Hadow, B.A. Ball.; J. D.  
Durell, B.A. New Inn H.; C. S. Grueber, B.A.,  
W. H. Cope, M.A. Magd.; G. W. Cockerell, M.A.  
Queen's; J. Compton, B.A. Mert.; T. G. Hat-  
chard, B.A. Brasen.; W. H. Le Marchant, M.A.  
Exet.; C. D. Kebbel, B.A. Univ.; G. De Car-  
teret Guille, B.A. Pemb.; J. Hawksley, B.A. St.  
Edm. H.

Of Cambridge.—C. Heath, B.A. Jesus; F.  
Fisher, B.A. Magd.; S. S. Gower, B.A. St. John's.

By BP. OF PETERBOROUGH, at Cath., Peter-  
borough, Dec. 19.

### DEACONS.

Of Oxford.—T. Bourne, B.A. St. Edm.; W.  
Renaud, B.A. Exet.; E. Steed, B.A. Pem.; A.  
R. Webster, B.A. St. Mary.

Of Cambridge.—H. J. Bolland, B.A. Trin.; S.  
W. Hinckson, B.A. Cath.

## ORDINATIONS APPOINTED.

BP. OF RIPON, Jan. 9.

BP. OF NORWICH, Jan. 16.

BP. OF SALISBURY, Feb. 20.

BP. OF PETERBOROUGH, Feb. 20.

## PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Fal. Pop.
Allen, E. ....	Barton St. David.	Somerset	B. & W.	Preb. of Barton .....	38 410
Atkinson, R. M. ....	Gt. Cheverill, n. { Ch. Ch. St. Cle-	Wilts	Sarum	Rev. R. M. Atkinson	*353 576
Barlow, H. M. ....	ment's, Norwich, p.c.	Norfolk	Norwich	Rec. of St. Clement's	
Barnett, J. C. ....	Berrow, v.	Somerset	B. & W.	Archdn. of Wells.....	*186 496
Brock, O. ....	Dengie, n.	Essex	London	W. R. Stephenson ...	754 249
Darnell, W. ....	Bambrough, p.c.	Northumb.	Durham	Lord Crewe's Trust...	*121 3949
Dowell, T. ....	{ Wellington Heath, p.c.	Hereford	Hereford		
Edmonds, G. ....	L. Wenlock, n.	Salop	Hereford	Lord Forester .....	550 1057
Edouart, A. G. ....	{ St. Paul's, Black- burn, p.c.	Lanc.	Chester	Vicar of Blackburn...	
Frobisher, J. J. ....	Halse, v.	Somerset	B. & W.	Mrs. Frobisher.....	*174 444
Garrow, G. B. ....	Chiselborough, n.	Somerset	B. & W.	Earl of Egremont .....	*449 1006
Gibbs, M. ....	{ Ch. Ch. Newgate- street, v.	Middlesex	London	{ Gov. of Bartholo- mew's Hospital..}	537 2842
Guyon, C. L. ....	Lamyat, n.	Somerset	B. & W.	Bp. of Llandaff .....	*266 204
Gwyther, G. H. A. ....	Madeley, v.	Salop	Hereford	Sir R. Phillips .....	*241 5822
Harden, J. W. ....	Condover, v.	Salop		E. Owen, Esq. ....	258 1455
Hill, R. ....	Timbury, n.	Somerset	B. & W.	Balliol Coll. ....	*389 1367
Hole, W. B. ....	Woolfardisworthy.	Devon	Exeter	Rev. J. Hall .....	258 226
Jones, H. W. W. ....	New Ch., Denbigh.		St. Asaph	Rev. of Denbigh .....	
Marindin, S. ....	Penselwood, n.	Somerset	B. & W.	Earl of Egremont ...	*140 361
Mickle, J. ....	Apethorpe, p.c.	Notts.	Lincoln	Trustees.....	81 95
Newnham, G. W. ....	Coombe-Down, p.c.	Somerset	B. & W.	G. Hyde, Esq. ....	187 1523
Owen, G. ....	St. Edmund, Exet. n.	Devon	Exeter	Trin. Coll. Camb.....	*184 4711
Platt, G. ....	Sedburgh, v.	York	Ripon		
Powell, M. ....	Clapton (New Ch.)	Middlesex	London		
Prodges, E. ....	Upton Lovell, n.	Wilts	Sarum	Lord Chancellor .....	*325 249
Rigg, G. ....	{ St. Peter's, East- gate Lincoln.	Lincoln	Lincoln		147 496
Skipper, J. B. ....	Aschchurch, p.c.	Gloucester	G. & B.	Rev. H. Pruett .....	48 649
Stephenson, J. H. ....	Corringham, n.	Essex	London	Rev. W. R. Stephenson	723 234
Tartly, E. ....	Grimston.	York	York		160 158
Tillard, J. ....	Connington, n.	Cambridge	Ely	Bp. of Ely.....	*238 203

## PREFERMENTS.—continued.

Name.	Preferment.	County.	Diocese.	Patron.	Val. Pop.
Tripp, R. H. ....	Alternoun, v.	Cornwall	Exeter	D. & C. of Exet. ....	*320 1069
Uwins, J. G. ....	St. Matthew's, Stroud			T. C. Croome, Esq. ....	
Vallance, H. ....	St. John's, Southw.	Surrey	Winchester		
Voules, P. P. ....	Middle Chinnock.	Somerset	B. & W.	Earl of Ilchester ....	189 216
Waites, J. B. ....	So. Stainley, v.	York		R. Reynard, Esq. ....	75 243
Walpole, T. ....	Limpsfield, n.	Surrey	Winchester	.....	595 1042
Watman, P. ....	{Barnley - on - Don, } P.C.	York		T. Gresham, Esq. ....	
Wood, J. R. ....	St. John's, Bedward			D. & C. of Worc. ....	639 2661

\* \* \* The Asterisk denotes a Residence House.

## APPOINTMENTS.

Abbott, P. ....	{Head Master of Qu. Mary's School, Clitheroe.	Jones, R. J. ....	Dom. Chap. to Earl Cawdor.
Anderson, P. ....	Chap. E. I. Comp., Bombay.	Maude, J. B. ....	{Dom. Chap. to Earl of Lons- dale.
Bankes, E. ....	Official of Peculiar of Wim- borne.	Moore, T. B. G. ....	Chap. to Bromsgrove Union.
Burrow, C. U. ....	Chap. to Mayor of Camb.	Steveley, R. ....	{Preb. in Cath. of St. Patrick's, Dublin.
Evans, T. ....	Hd. Mas. Coll. Sch., Gloucester.	Thomas, D. T. ....	Rur. Dn. Up. Carmarthen.
Gabbett, J. ....	Economist Cath., Limerick.	Whiting, —	Chap. to H. M. S. Cambria.
Green, T. S. ....	{Chap. to Ashby-de-la-Zouch Union.	Whytehead, J. ....	{Chaplain to Bishop of New Zealand.

## CLERGYMEN DECEASED.

Birmingham, R., Preb. of Mora of Lismore.	Irwin, T., Per. Cur. of Hackness and Har- wood-dale, Yorkshire.
Cresswell, F., Rector of Gt. Waddingfield, Suffolk.	Langton, G. T., Rec. of Barton, Norfolk, 63.
Chichester, R., Vic. of Chettlehampton.	Lee, L. C., Rec. of Wootton, Woodstock, 74.
Davis, J., Rec. of Melcombe, Horsey, Dor- set, '68.	Richardson, F., at Iron Acton, 46.
Evans, G., Vic. of Patheys Pusey, Northamp- tonshire, 72.	Rowlands, W., Per. Cur. of Longtown and Llanveyno, Herefordshire, 66.
Eyre, W., Mast. and Librarian of Archbp. Tenison's School and Library.	Vivian, J., Rec. Hatton Hall, Wellingboro'.
Hamer, H., Rec. Pointington, Somerset., 30.	White, J., Per. Cur. of Woodland, Devon, 85.
	Ward, M., Rector of Stiffkey and Marston, Norfolk, 72.

## UNIVERSITIES.

## OXFORD.

Degrees conferred, November 25.

D.M.

W. A. Greenhill, Trin., one of the Physicians  
to the Radcliffe Infirmary.

M.A.

W. Powell, Exet.; Rev. T. B. Croome, Trin.

B.A.

S. B. Harper, New Inn; R. M. Martin, Edm.;  
C. Cripps, Mag.; J. H. Crowder, Postmaster of  
Merton; P. S. Ashworth, St. Alb.; J. Forbes,  
Exet.; G. G. Hayter, Scholar of Oriel; D. P.  
Chase, Scholar of Oriel; L. C. Wood, Jesus; C.  
D. Hamilton, St. M. Hall; B. Belcher, Wadh.;  
J. G. Brine, Fell. of John's; C. Beawick,  
John's; C. E. Prichard, Scholar of Ball.; H.  
Foot, Ball.

December 2.

M.A.

R. H. Bentley, New Inn, Grand Com-  
pounder; Rev. G. W. Cockerell, Queen's; M.  
I. Brickdale, Student of Ch. Ch.; W. H.  
Hughes, Ch. Ch.; Rev. A. O. Fitz-Gerald, Ball.

B.A.

J. P. Marriott, Ball., Grand Compounder; E.  
Levien, Ball.; R. Sumner, Ball.; C. S. P.  
Parish, Edm.; R. Walker, Linc.; M. Webster,  
Scholar of Linc.; A. R. Webster, St. M.; E.  
Ellis, St. M.; W. M. E. Milner, Ch. Ch.; P. C.  
Kidd, Ch. Ch.; J. Macintosh, Ch. Ch.; J. G.  
Mountain, Postmaster of Merton; A. N. C.

MacLachlan, Exet.; J. Townend, Oriel; J.  
Kitcat, Oriel; W. D. Bathurst, Fell. of New  
Coll.; F. E. Thurland, New Coll.; C. W.  
Heaton, Jesus; J. Addams, St. John's; T. H.  
Roper, St. John's; T. H. House, Worc.; W. T.  
Hutchins, Worc.; H. J. Torre, Univ.

B.D.

Rev. J. Williams, Fell. of Jesus; Rev. W.  
Mallock, Ball.

B.A.

L. Carden, Univ.; H. H. Cornish, Mag.; C.  
R. Clifton, Merton; E. L. Sandys-Lumsdaine,  
Oriel.

November 18.

Rev. W. R. Wardale, M.A., and Rev. M.  
Harrison, M.A., Scholars of C. C. C., admitted  
Probationer Fellows of that Society.

November 23.

Mr. C. J. Dawson, Captain of the Charter  
House School, and Mr. A. Taylor, of St. John's  
College, elected Exhibitors of the Michel  
Foundation at Queen's.

J. H. Latham, Commoner of Brasenose Coll.,  
elected a Craven Scholar.

C. J. P. Foster, Esq., B.A. of Oriel Coll.,  
admitted *ad eundem* at Durham University.

November 25.

R. R. W. Lingen, B.A., and Scholar of Trin.  
Coll., and E. K. Karslake, B.A. and Student of

Ch. Ch., elected Fellows of Ball. Coll. E. Wal-  
ford, late of the Charter-house, and Commoner  
of Balliol, and E. Palmer, of the Charter-house,  
elected Scholars of Ball.

R. P. Williams, B.A., L. C. Wood, B.A., and  
J. Morgan, Commoners of Jesus Coll., elected  
Scholars of that Society.

#### December 2.

Rev. C. Clapham, M.A., of Trin. Coll., Cam-  
bridge, was admitted *ad eundem*.

#### December 1.

Mr. A. Bathurst, Scholar of New Coll., ad-  
mitted actual Fellow of the same.

#### December 4.

Rev. T. Whytehead, M.A. Fell. of St. John's,  
Camb., and Chaplain to the Bp. of New Zea-  
land, admitted *ad eundem*.

Select Preachers, to succeed those who go out  
of office at Michaelmas, 1842:—

The Rev. D. Williams, D.C.L. Ward. of New  
Coll.; the Rev. F. K. Leighton, M.A. Fell. of  
All Souls; the Rev. H. E. Manning, M.A.  
Mert.; the Rev. T. L. Claughton, M.A. Fell. of  
Trin.; and the Rev. H. Kynaston, M.A. Ch.Ch.

The Vice-Chancellor nominated the Rev. B.  
P. Symons, D.D. Ward. of Wad. Coll. to be a  
Pro-Vice-Chancellor, in the room of the Rev.  
the President of Corpus, who has resigned that  
office.

#### December 9.

Rev. E. R. Jones, B.A. of Brasen., admitted  
a Fellow on Michel's Foundation at Queen's.

### CLASS LISTS.

The names of those candidates who, at the  
examination in Michaelmas Term, were ad-  
mitted by the Public Examiners according to  
the alphabetical arrangement prescribed by the  
statute, are as follows:—

#### In Literis Humanioribus.

##### CLASS I.

Chase, D. P. Alban. | Prichard, C. E. Ball.  
Hutchins, W. T. Worc. | Rawstone, W. E. Ch. Ch.

### CAMBRIDGE.

Number of resident members of the several  
colleges of the University, according to the  
latest returns:—

	In	In	1841.	1840.
	College.	Ldngs.	Total	Total
			Resdt.	Resdt.
St. Peter's Coll....	60	25	85	75
Clare Hall.....	52	4	56	59
Pembroke.....	45	15	60	60
Gonville & Caius.	55	33	88	96
Trinity Hall.....	28	4	32	33
Corpus Christi....	85	22	107	113
King's.....	34	—	34	34
Queen's.....	48	54	102	111
Catharine Hall....	34	50	84	83
Jesus.....	57	7	64	60
Christ's.....	72	12	84	72
St. John's.....	248	102	350	342
Magdalene.....	53	3	56	50
Trinity.....	220	227	447	448
Exmanuel.....	70	5	75	73
Sidney Sussex.....	38	2	40	34
Downing.....	10	3	13	11
	1209	568	1777	1754

##### CLASS II.

Ashworth, P. S. Oriel. | MacLachlan, A. N. C. Ex.  
Beswick, C. St. John's. | Marshall, J. Ch. Ch.  
Blackett, J. F. B. Ch. Ch. | Mountain, J. G. Mert.  
Brine, J. G. St. John. | Pocock, I. J. J. Mert.  
Butler, P. Ch. Ch. | Prat, R. Mert.  
Harrison, C. R. All Souls | Sumner, R. Ball.  
Hayter, G. G. Oriel. | Webster, A. R. St. Mary  
Langhorne, C. H. Exet. | Webster, M. Line.  
Len, W. Bras.

##### CLASS III.

Carden, L. Univ. | Phillimore, G. Ch. Ch.  
Crowder, J. H. Mert. | Soper, J. Mag.  
Jones, T. Mag. | Townsend, J. Oriel.  
Lempriere, C. St. Joh. | Wilson, T. P. Bras.  
Macintosh, J. Ch. Ch.

##### CLASS IV.

Belcher, B. Wad. | Kennicott, B. C. Oriel.  
Chapman, E. J. Wad. | Levien, E. Ball.  
Collier, C. J. Mag. | Milner, W. Ch. Ch.  
Cripps, C. Mag. | Round, E. Ball.  
Ellis, E. St. Mary. | Smith, C. J. Ch. Ch.  
Fort, H. Ball. | Stroud, R. A. H. Wad.  
Heaton, C. W. Jesus. | Thurland, F. E. NwCol.  
Hemsted, J. Mag. | Walker, R. Line.  
Jemmitt, G. E. Trin. | Warneford, J. H. Worc.  
Jenkins, W. J. Ball.

EDW. ARTHUR DAYMAN,  
CHAS. PAGE EDEN,  
WM. EDWARD JELF,  
ARCH. CAMPBELL TAIT, } Examiners.

#### In Disciplinis Mathematicis et Physicis.

##### CLASS II.

Battersby, J. H. Ball.

##### CLASS III.

Brine, J. G. St. Joh. | Twiss, E. R. Univ.  
Lempriere, C. St. Joh. | Wilson, W. D. Wad.  
Marshall, J. Ch. Ch.

##### CLASS IV.

Allen, W. Mag. | Richards, R. M. Mert.  
Jackson, W. Queen's. | Shand, G. Queen's.  
Macfarlane, W. Line.

The number in the fifth class was 84.

ROBERT WALKER,  
WM. F. DONKIN, } Examiners.  
JOHN A. ASHWORTH, }

#### Degrees conferred, Dec. 1.

##### D.M.

T. Willis, Caius Coll.

##### M.A.

S. R. Carver, Cath.; J. N. Wilkins, Trin.;  
J. F. Stanford, Christ's.

##### B.A.

C. Richason, Cath.

#### December 15.

##### M.A.

E. Cusack, Cath.

##### B.P.

J. Simpson, Caius.

##### B.A.

W. E. Taunton, Trin.; E. M. S. Sandys,  
St. John's.



December 1.

The following Graces passed the Senate:—  
That, in addition to the sum of 1878*l.* allowed by Grace of the Senate, July 3, 1841, for certain contracts therein specified, there be allowed a further sum of 110*l.* for the same purpose, in consideration of a proposed enlargement of the dimensions of the frieze of the ceiling, in accordance with the recommendation of the Fitzwilliam Syndicate.

To add the name of Mr. Robinson, of St. Peter's College, to the Fitzwilliam Museum Syndicate.

To appoint the Vice-Chancellor, the Rev. Dr. French, Master of Jesus College, the Rev. Dr. Tatham, Master of St. John's College, the Rev. Professor Whewell, Master of Trin. College, the Regius Professor of Divinity, the Norrisian Professor of Divinity, the Margaret Professor of Divinity, the Regius Professor of the Civil Law, and the Regius Professor of Greek, a Syndicate to consider whether any and what steps should be taken, to provide a more efficient system of Theological Instruction in the University—and, to report to the Senate before the end of the ensuing Lent Term.

This proposition was received without opposition in the Senior, or *Black Hood*, House; and, though *non placet*ed in the Junior, or *White Hood*, House, was carried by a majority of 25 to 3.

In the examination held at Gonville and Caius College, on the second and two following days, the first places in Mathematics were assigned to the following:—

*Freshmen.*

Hopkins, 1st prize.     |     Watson, jun.  
Woodhouse, 2d prize.   |     Brooke.

*Senior Sophs.*

Suffield.               |     Otley               } 2<sup>d</sup>q.  
                               |     Eastwood

No prize was given to the Junior Sophs. The first place in Moral Philosophy for the Junior Sophs, to Gould.

There will be Congregations on the following days of the ensuing Lent Term:—

Saturday, Jan. 22 (n.a. Com.) at 10.

Wednesday, Feb. 2, at 11.

Wednesday, Feb. 9 (Ash Wednesday), at 11.

Wednesday, Feb. 23, at 11.

Friday, March 11 (n.a. Inceptors), at 10.

Friday, March 18 (end of Term), at 10.

The Bishop of Ely's Fellowship at St. John's College, to which his lordship resigned his right to nominate, leaving it open to public competition, has been conferred upon A. M. Hopper, of Trin. Coll. (n.a. 1839), now a tutor of Eton. There were six candidates.

J. M. Croker, B.A. has been elected a Fellow of Gonville and Caius College, on the foundation of Dr. Perse.

## CLARE HALL PRIZE MEN.

Declamation—Haskoll.

Theme—Sells.

Reading in Chapel—Haskoll.

Divinity—None adjudged.

## COMBINATION PAPER—1842.

## PRIOR COMB.

Jan. 2. Mr. Fisher, Ch.

9. Mr. Burgess, Regin.

Jan. 16. Mr. Hodgson, Sid.  
23. Mr. Browne, Emm.  
30. Coll. Regal.  
Feb. 6. Coll. Trin.  
13. Coll. Joh.  
20. Mr. Tate, Magd.  
27. Mr. Richmond, Regin.  
Mar. 6. Mr. Myers, Clare.  
13. Mr. Holmes, Emm.  
20. Coll. Regal.  
27. FEST. PASCH.  
Apr. 3. Coll. Joh.  
10. Mr. Proctor, Chr.  
17. Mr. Biscoe, Regin.  
24. Mr. Grizson, Corp.  
May 1. Mr. Bourne, Cai.  
8. Coll. Regal.  
15. FEST. PENTEC.  
22. Coll. Joh.  
29. Mr. Hasted, Magd.  
June 5. Mr. Sandys, jun. Regin.  
12. Mr. Bolton, Clar.  
19. Mr. Daniel, Cai.  
26. Coll. Regal.  
July 3. COMM. BENEFACT.  
10. Coll. Trin.  
17. Coll. Joh.  
24. Mr. Webb, Chr.  
31. Mr. Frost, Cath.

## POSTER COMB.

Jan. 1. FEST. CIRCUM. Mr. Evans, sen. Regin.  
2. Mr. Martin, Regin.  
6. FEST. EPIPH. Mr. Hayworth, Regin.  
9. Mr. Forster, Cath.  
16. Mr. Dawson, Cath.  
23. Mr. Barker, Cath.  
25. CONVER. S. PAUL. Mr. Cotton, Cath.  
30. Mr. Camson, Cath.  
Feb. 2. FEST. PURIF. Mr. Dawkins, Cath.  
6. Mr. Prosser, Cath.  
9. DIES CINCERUM. CONCIO AD CLERUM.  
13. Mr. Heaton, Cath.  
20. Mr. Kenrick, Jes.  
24. FEST. S. MAT. Mr. Clarkson, Chr.  
27. Mr. Morris, Chr.  
Mar. 6. Mr. Whitmore, Chr.  
13. Mr. Wilkinson, Chr.  
20. Mr. Oldknowe, Chr.  
25. PASSIO DOMINI. Mr. Robertson, Chr.  
27. FEST. PASCH. Coll. Trin.  
28. Fer. 1<sup>ma</sup>. Mr. Wharton, Ch.  
29. Fer. 2<sup>da</sup>. Mr. Browne, Emm.  
Apr. 3. Mr. Holmes, Emm.  
10. Mr. Barlow, Sid.  
17. Mr. Roe, Sid.  
24. Mr. Simpson, Sid.  
25. FEST. S. MARC. Mr. Hodgson, Sid.  
May 1. FEST. SS. PHIL. ET JAC. Mr. Cartmell, Chr.  
5. FEST. ASCEN. { Mr. Harvey, Regal.  
                               { Mr. Hand, Regal.  
8. Mr. Brooke, Regal.  
15. FEST. PENTEC. Coll. Trin.  
16. Fer. 1<sup>ma</sup>. Mr. J. H. Brown, Trin.  
17. Fer. 2<sup>da</sup>. Mr. A. Chatfield, Trin.  
22. Mr. Brooking, Trin.  
29. Mr. J. W. Campbell, Trin.  
June 5. Mr. Tatham, Mag.  
11. FEST. S. BARNAB. Mr. Read, Mag.  
12. Mr. Williams, Corp.  
19. Mr. Greaves, Trin.  
24. FEST. S. JOH. BAPT. Mr. Hubbard, Trin.  
26. Mr. Lamb, Trin.  
29. FEST. S. PET. Mr. Monk, Trin.  
July 3. COMM. BENEFACT.  
10. Mr. Marshall, Trin.  
17. Mr. Tindal, Trin.  
24. Mr. Bovell, Trin.

July 25. FEST. S. JAC. Mr. Brookfield, Trin.  
31. Mr. Fitzroy, Trin.

RESP. IN JUR. CIV.      OPPON.  
Mr. Moody, Trin. .... { Mr. Hodges, Emm.  
                                 { Mr. Bennett, Emm.

RESP. IN MEDIC.      OPPON.  
Mr. Burman, Cal. .... { Mr. Price, Emm.  
                                 { Mr. Jarvis, Trin.

RESP. IN THEOLOG.      OPPON.  
Mr. Reeve, Clar. .... { Coll. Regal.  
                                 { Coll. Trin.  
                                 { Coll. Joh.  
Mr. Ferrand, Trin. .... { Mr. Owen, Mag.  
                                 { Mr. Griffiths, Regin.  
                                 { Mr. Molineux, Clar.

RESP. IN THEOLOG.      OPPON.  
Mr. Reymond, Trin. ... { Mr. Eade, Cal.  
                                 { Coll. Regal.  
                                 { Coll. Trin.  
Mr. Mason, Clar. .... { Mr. John.  
                                 { Mr. Russell, Pet.  
                                 { Mr. Marcus, Regin.  
Mr. Armstrong, Joh. ... { Mr. Baily, Clar.  
                                 { Mr. Howarth, Cal.  
                                 { Coll. Regal.  
Mr. G. L. Thompson,      { Coll. Trin.  
Trin. ....                      { Coll. Joh.  
                                 { Mr. Potter, Pet.

The Crosse Scholarship has been adjudged to  
H. Lovell, B.A. of St. John's College.

H. M. Birch, Scholar of King's College, has  
been elected a Fellow of that Society.

### DURHAM.

November 23.

J. Thomas, M.A. made the requisite declaration, on being admitted to the office of Junior Proctor.

The Rev. J. Cundill was nominated by the Junior Proctor to the office of Pro-Proctor, and made the requisite declaration.

Addresses of Congratulation to the Queen and to Prince Albert, on the birth of a son, the heir-apparent to the throne, were proposed by the Senate, and approved by Convocation.

C. J. P. Forster, B.A. of Oriel College, Oxford, was presented and admitted *ad eundem*.

The Rev. G. Reeke, M.A. of Merton College, Oxford, was admitted *ad eundem* by vote of the House.

A Statute was proposed by the Senate, and approved by Convocation, for the management of the estates lately assigned to the University by an order of the Queen in Council.

A Grace was passed for making some changes in the regulations relating to the Observatory.

Colonel J. A. Hodgson, of the Hon. East India Company's Service, was nominated by the Warden, and approved by Convocation, to be a Curator of the Observatory.

### PROCEEDINGS OF SOCIETIES.

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their chambers, St. Martin's Place, on Monday, the 20th December, 1841. N. Connop, jun. Esq. in the chair. Among the members present were the Reverends Dr. D'Oyley, Dr. Shepherd, J. Jennings, and Benj. Harrison; J. W. Bowden, Esq., S. F. Wood, Esq., &c. &c.

Grants were voted towards building a church at Yeadon, in the parish of Guiseley, York; building a church at Népica, in the parish of Wrotham, Kent; repewing and erecting galleries in the church at Snitterfield, Warwick; repewing the church at Great Chesterford,

Essex; repewing and erecting galleries in the church at Holme, Norfolk; enlarging the chapel at Stonnall, Stafford; enlarging and repewing the church at Stony Stanton, Leicester; enlarging gallery and extending pew in the chapel at Flockton, York; enlarging the church at Ashelworth, Gloucester; building galleries in the church at Sunderland; enlarging by rebuilding the church at Countesthorpe, Leicester; building a chapel at Cambo, in the parish of Hartburn, Northumberland; enlarging by rebuilding the church at Shipham, Somerset; and other business was transacted.

### MISCELLANEOUS INTELLIGENCE.

CANTERBURY.—Roehampton.—On Sunday, Nov. 21, collections were made at the proprietary chapel of Roehampton, Surrey, for the purpose of erecting in that hamlet a handsome and capacious chapel for consecration. The contributions of communicants were offered at the altar. Those of non-communicants received at the door, both at morning and evening service.

The sum offered at the altar  
amounted to ..... £614 19 8  
That taken at the doors ..... 16 13 2  
Total ..... £631 12 10

Nearly 1000l. more has been put into the hands of the Committee, who have undertaken to superintend the work, which is to be effected entirely by voluntary contributions, and without application for pecuniary aid to any society. The nomination of the curate will be vested in his Grace the Archbishop of Canterbury, the diocesan.

DURHAM.—Dr. Waddington, Dean of Durham, presided the other day at a meeting of some thirty clergymen, including Archdeacon Thorp and the Rev. Dr. Gilly, to establish a

training school in Durham, for the purpose of teaching and sending into the diocese a superior class of teachers. Four hundred pounds had been subscribed, and it was confidently believed that in a very short time a hopeful and permanent establishment would be formed.

The Dean and Chapter of Durham have given a donation of 100*l.* towards the fund for the restoration of Hexham Abbey.

**ELX.—Cambridge.**—The Provost and Fellows of King's College have resolved to restore, as far as possible, the beautiful stained windows of their noble chapel to their original splendour. For this purpose, they have engaged the able services of Mr. Hedgland, of London. Mr. H., a short time since, superintended the cleaning and repairing of a compartment of the window at the west end of the chapel, an improvement which has gained the approbation of all observers. He has now taken down the whole of the window on the south side of the altar, and we believe that, should he succeed in restoring this window, the restoration of the others will be committed to his care. There are twenty-four painted windows, exclusive of the east window, and it is computed that each window will cost about 400*l.*, and that Mr. H. will require about twelve years to complete the work.

**Camden Society.**—Twenty-second Meeting. Twenty-one new members were balloted for and elected, and the Right Rev. the Bishop of the Anglican Church in Jerusalem was admitted a patron of the society.

A list of presents received since the last meeting having been read, a short report was next given from the Committee. From this it appeared that 25*l.* had been granted by the Society to St. Sepulchre's, and 5*l.* to the restoration of Mildreth Church: that applications had been received from Leicester, St. Margaret's, and Stapleford Abbots, Essex: that, after much discussion as to the roof of St. Sepulchre's, it had been resolved to vault it, if sufficient funds could be raised, in stone, otherwise the conical roof would be left open, and in no case a lath and plaster imitation allowed: that 5*l.* had been voted for the purpose of obtaining working drawings of the wood seats in Whittlesford Church: that the first number of the Society's periodical report, the Ecclesiologist, was lying on the table; and that the fourth number of the Illustrations of Monumental Brasses would appear in about ten days.

A paper on the History of Pews was then read by the Rev. J. M. Neale, B.A., chaplain of Downing, in which, after proving that in the present sense of the word they did not exist before the Reformation, he proceeded to bring forward various passages containing allusions to them, in pamphlets of the 17th century; and concluded by pointing out several reasons why they were always supported by Puritans.

A paper was then read by S. Nicholls, Esq., of Trinity College, on the Round Towers of Ireland; illustrated by several sketches.

After a few words from the Right Hon. W. E. Gladstone, M.P. (who was introduced to the Society by the President,) which he expressed his sympathy with, and interest in its proceedings, the meeting adjourned at a little before ten.

**LONDON.**—*Bishop's Stortford.*—We are glad to be able to record the revival of the primitive mode of collecting at the offertory in this church. Here as elsewhere, we believe, it has been found that this is not only the right way, but that it is also the most effectual in procuring liberal contributions.—*From a Correspondent.*

**OXFORD.**—*Architectural Society.*—A meeting was held on December 1, Dr. Buckland in the chair.

New Members admitted.—J. R. Fletcher, Esq., Worc.; J. D. Mereweather, Esq., St. Edm.; R. S. Sutton, Esq., Exet.; W. B. Latt, Esq., Ball.; E. Hobbhouse, Esq., Mert.; S. H. Cooke, Esq., Ch. Ch.; W. G. Gibson, Esq., Worc.; B. Drury, Esq., Line.; H. Pigott, Esq., Brazen.; J. Dawson, Esq., Exet.; E. B. Smith, Esq., Queen's.

A collection of specimens of Gothic Tiles, from the manufactory of Mr. Minton, were presented by Mr. Theodore Jewitt.

A new Tile, of a large size, having the royal arms for the pattern, from the manufactory of Messrs. Chamberlain, was also exhibited.

A paper was read by the Rev. W. Sewell, of Exeter College, on the characteristics of the various styles of Architecture, more particularly the Gothic, which is to be printed.

**Hungerford.**—We mentioned, not many months since, that Rd. Compton, Esq., of Edington House, had given to the clergymen and churchwardens of Hungerford a freehold site and a large quantity of materials towards building a schoolroom at New Town, in that parish. We have great pleasure in learning that the good gift has been fully profited by, and that the new room was opened on Monday last for daily use. The entire cost of it will be little more than 100*l.*, nearly the whole of which has been subscribed. The Dowager Lady Cooper has given 50*l.*; the Misses Compton 10*l.* (in addition to supplying the benches, books, &c.); Wm. Honywood, Esq. 10*l.*; the Rev. Dr. Milford (Dean of Ch. Ch.), 10*l.*; the Rev. C. B. Cox, 5*l.*; the Hon. Miss Harley, 5*l.*; the Rev. Wm. C. Edgell (Curate of Hungerford), 5*l.*; Mr. Robt. Pitt, 5*l.*—*Berks Chronicle.*

**SODOR AND MANX.**—On Sunday, the 21st of November, the New Schoolhouse, built at Cronk-y-Voddy, in the parish of German (aided by a grant from her Majesty's government) was opened with Divine service by the Bishop of this diocese, who preached on the occasion; and Divine service was again performed and a sermon preached in the afternoon. The schoolroom is about four and a half miles from the parish church of German, and three and a half miles from the parish church of Michael. It is purposed to have Divine service performed in the said schoolroom every Lord's day, every afternoon, and also, if possible, every morning.

On Thursday, the 25th November, the new chapel of St. Jude, in the parish of Andreas, in this diocese, was consecrated by the Right Rev. the Lord Bishop, who preached on the occasion, and administered the Sacrament of the Lord's Supper; several of the clergy were present. The collections amounted to about 12*l.* Dr. Carpenter, of St. Barnabas, Douglas, preached in the evening. The desk service was read by the Rev. William Drury, Curate of Andreas, who on the following day received his presentation to St. Jude's from the Venerable Archdeacon Hall, Rector of Andreas, and Mr. Drury was instituted to the chapelry, at Bishop's Court, by the Bishop on the same day. The chapel is built in a remote district of the parish of Andreas, on the lands of Close-E-Kee, the property of W. W. Christian, Esq., who made a present of the ground on which the chapel is built, and also for burial-ground when required for that purpose. The chapel of St. Jude was built by an Act of Tynwald, passed at Castle Rushen, Jan. 4, 1839, and by an Act of Tynwald, passed in the second year of her present Majesty, intitled "An Act for the Commutation

of Tithes in the Isle of Man," the sum of 101*l*. is to be paid annually to the Chaplain of St. Jude. The patronage is in the Rector of the parish of Andreas. The plate for the Commu-

nion Service was presented by Dr. Peppys, Bishop of Worcester. The chapel contains thirty-four seats or pews, twelve of which are free.

### WALES.

**LAMPETER.**—The College of Lampeter, South Wales, founded through the exertions and benevolence of the late Bishop Burgess, is in a very prosperous state, and contains, at this time,

about sixty students preparing for the work of the ministry. A legacy of 500*l*. has just accrued to the college, by the decease of a clergyman in Essex.

### CHURCH IN SCOTLAND.

#### NEW THEOLOGICAL SEMINARY.

To all faithful Members of the Reformed Catholic Church, the Bishops in Scotland, greeting.

Grace be with you, mercy and peace, from God the Father, and our Lord Jesus Christ.

Whereas certain lay members of the Church, moved by a pious desire to promote the glory of God, and the welfare of the flock over which he hath made us overseers, have represented unto us that our Church, having been long depressed, hath suffered the total loss of temporal endowments; and that hence great difficulty hath been found in maintaining the decent administration of God's word and sacraments, more especially in so far as the same depends upon the due education of candidates for holy orders; that the sense of this deficiency hath been frequently declared by various pious but inadequate bequests for this purpose, and more recently by the Church herself in her XLth Canon, and that the same still exists in almost undiminished magnitude:

And whereas they have represented unto us their desire, under God's blessing, to attempt a remedy for this want, and, in pursuance of such design, have proposed to us the foundation of a School and Theological Seminary, to be devoted to the training, under collegiate discipline, of candidates for holy orders, and at the same time of such other persons as may desire the benefit of a liberal, in conjunction with a religious, education:

And whereas they have represented unto us, that sufficient pecuniary support hath been secured to warrant their perseverance in the design, and that they are now desirous, under our sanction, to make a public appeal to the members of the Church in its behalf:

Now we, the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled, desire

to express our warmest gratitude to those with whom this proposal hath originated, and above all to God, who hath put it into their hearts to attempt the supply of wants, the reality and urgency of which we have long painfully experienced; and having maturely considered the said design, we do hereby formally approve the same, and recommend it to you, our brethren in Christ, as a fitting object for your prayers and alms.

We have farther, for the promotion of this good work, requested certain discreet persons to act in Committee, and, in concert with ourselves, to prepare a scheme for its execution, to be submitted to the members of the Church.

In thus endeavouring to awaken your zeal and charity in behalf of that portion of the Church committed to our charge, we deem it fitting to state solemnly and explicitly, that we are moved by no feelings of rivalry towards any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian Church.

Brethren, the grace of our Lord Jesus Christ be with your spirits. Amen.

W. SKINNER, D.D. *Bishop of Aberdeen, and Primus.*

PATRICK TORRY, D.D. *Bishop of Dunkeld, Dunblane, and Fife.*

DAVID LOW, LL.D. *Bishop of Moray, Ross, and Argyll.*

MICHAEL RUSSELL, LL.D. *Bishop of Glasgow.*

DAVID MOIR, D.D. *Bishop of Brechin.*

C. H. TERROT, D.D. *Bishop of Edinburgh.*

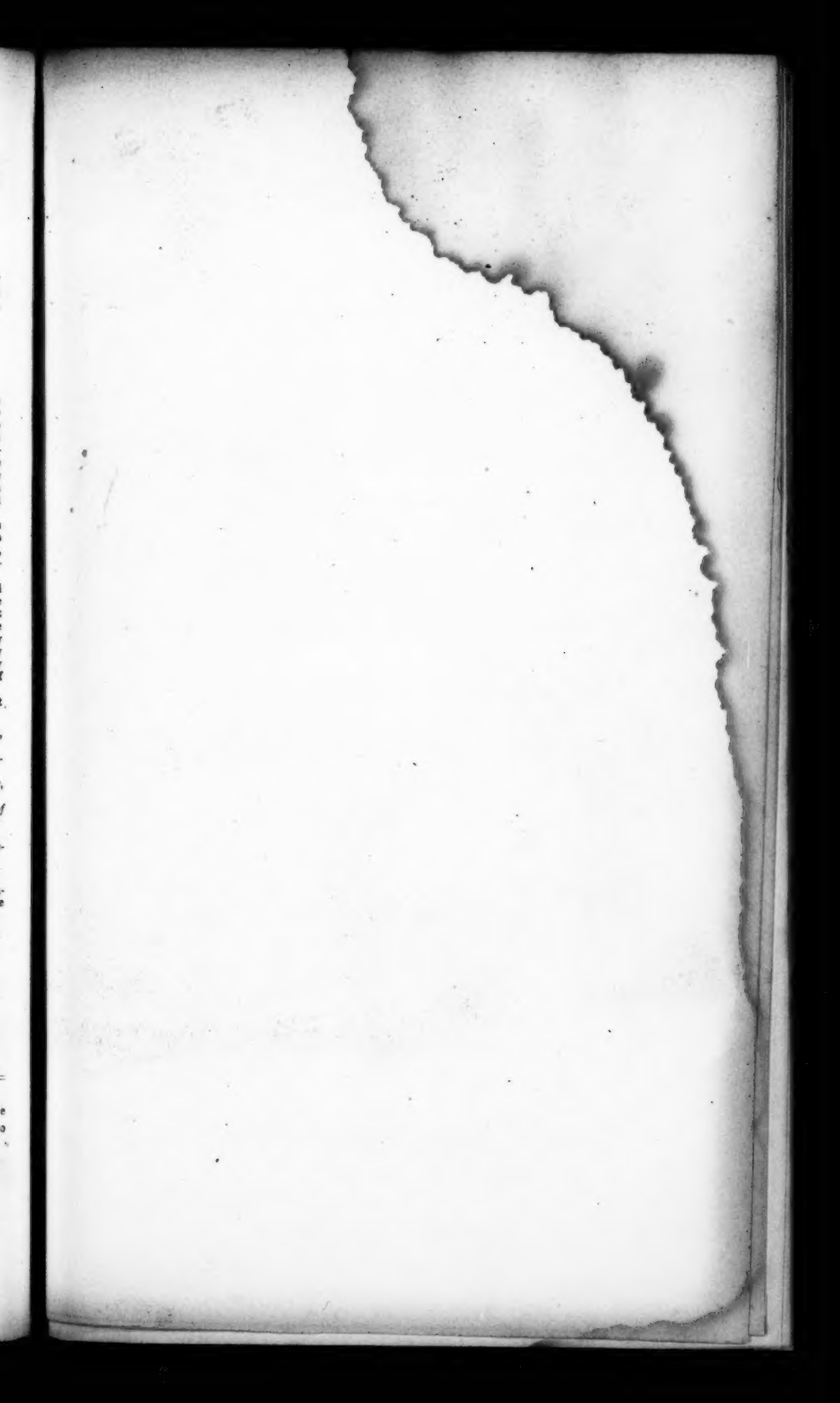
Edinburgh, 2d Sept. 1841.

For further particulars respecting this important measure we refer our readers to the paper appended to the present number.

#### CHURCHES CONSECRATED.

New Catton .....	Christ Church .....	Bishop of Norwich .....	Nov. 16.
Bradford, Wilts .....	Christ Church .....	Bishop of Sarum .....	Nov. 17.
Cornute Hall End, Essex .....	Chapel .....	Bishop of London .....	Nov. 23.
Liverpool .....	Wannell Street New Church .....	Bishop of Chester .....	Dec. 1.
Yatton, Ledbury .....	New Chapel .....	Bishop of Hereford .....	

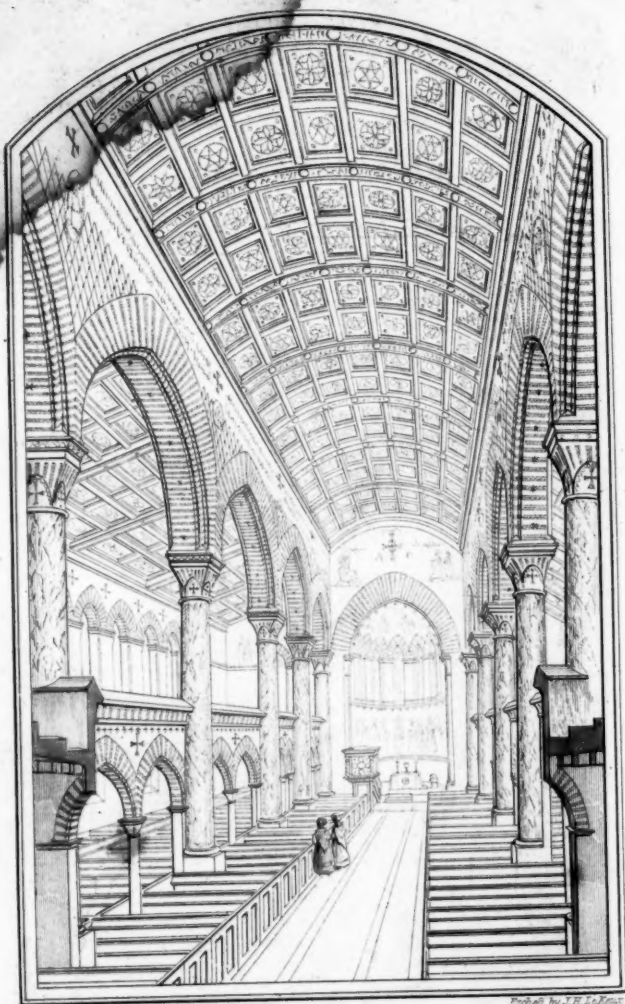
We gladly correct an error in our November number. It appears that the Messrs. Haldane have never held the heresy of denying our Lord's eternal Sonship, which we had been led to attribute to them.











J. R. Wood Arch.

Engr'd by J. H. Le Keux.

*Interior of Christchurch - Breatham.*